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The Missionary Academia

THE MISSIONS AND CULTURAL LIFE

Rev. Allan P. Farrell, S.J., Ph.D.

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THE MISSIONS AND CULTURAL LIFE

Allan P. Farrell, S.J., Ph.D.

I. INTRODUCTION

A. *Definition of Terms*

That the Catholic Church recivilized Europe and hence made European civilization definitely Christian, is a fact plainly written in history. This civilizing influence grew naturally out of her typical institutions and practices. In root and flower it was Catholic. And preeminently it was the work of missionaries. Around Cathedral and monastic centers they gathered isolated groups and formed them into permanent populations. By teaching and by example they showed them how to live. Thus they not only refined and elevated the barbaric peoples but wove Christianity into the very texture of Western culture.

However, the spread of Christianity in Europe did not destroy or obliterate the ethnic and cultural identity of the converted peoples. It is of capital importance to grasp this fact in speaking of "The Missions and Cultural Life." For the Church's cultural mission is not to *create* a culture as if none existed, since some form of culture, high or low, is found everywhere. Nor is it her mission to *supplant* existing cultures with one presumably her own. Only the physical destruction of a people by war or other force could blot out its cultural character. To speak, then, of "Catholic culture" as a separate thing, as a substitute for Eastern or Western, for Spanish or Chinese culture, is confusing. Cultures in an advanced state of development existed long before Christ founded His Church. When the Church came in contact with these cultures, she communicated to them her way of life, her principles, her spirit, her wisdom. She regulated, elevated, perfected, and, in a word, transformed them. But she did not in any way attempt to uproot or suppress them. She diffused her life among nations by means of their own culture and in terms of it. In the resulting exchange of benefits, the Church gave much, but in return received not a little, as is well illustrated in a St. Jerome or a St. Augustine.

When at a later day Father Matteo Ricci brought the cultural influence of the Church to bear upon China, he made clearer perhaps

than ever before that "The Missions and Cultural Life" means the intellectual apostolate of the Church, her divine-human wisdom meeting on its own ground the wisdom of ancient cultures and civilizations. With a profound respect for the Chinese cultural traditions, Ricci first set about learning thoroughly the language and the lore of China. He was then able to translate not simply the Western arts and sciences but supernatural wisdom into the language most intelligible and appealing to the Chinese—the language of Chinese culture. Any other missionary method would tend unconsciously to overemphasize accidental aspects of, say, French or Spanish culture, or German thoroughness, or Portuguese and Italian piety, or American practicality, and to impose these upon the culture of the people to be evangelized. This would undoubtedly serve to build up opposition and resistance to the Church's influence as to an invading culture. Instead, the Church takes each culture as it is, whether primitive or advanced, and raises its level by infusing into it her wisdom ever ancient ever new.

In mission fields the Church's cultural mission has been effective in two ways. The first is propaedeutic, in that often it prepares or disposes the pagan mind to accept Christianity. It does this, for instance, by the very attractiveness of its beneficent activities, or by bringing to pagan peoples the learning they so much esteem, that is, meeting them on terms of scholarship and leading them gradually from secular wisdom to religious truth. The second effect, which is regarded as the more usual and proper function of culture, is to advance and refine human living. The Church achieves this effect chiefly by means of education and the press, but also by other subsidiary though valuable instruments, such as the theatre (religious drama), indigenous arts and crafts, music, and, in our times, the cinema and the radio.

B. *Relation to Purpose of Missions*

Both of these effects of the Church's cultural influence minister to the prime purpose of missions,—that is, to establish the Church, where it is not yet established, as a visible, stable, and actual society.[1] For the accomplishment of this purpose, she must make converts, establish a native clergy and a native hierarchy. Since, however, the Church is not only a spiritual society of souls but also a visible society of men,

[1] Cf. The Missionary Academia, Vol. I, No. 2, "The Purpose of Missions," by Edward L. Murphy, S.J., pp. 9-16.

she has, besides her eternal, a temporal mission as well; and hence her cultural influence becomes a natural and necessary complement of her supernatural activity. It is her office to take men as they are and so transform them, even externally, as to give them the abiding character of the people of God. The present consideration of "The Missions and Cultural Life" is therefore an integral part of the study of missions.

II. EDUCATION

A. *Encyclical on Christian Education of Youth*

In his celebrated Encyclical, *Rappresentanti,* of December 31, 1929, Pius XI declares that "the extent of the Church's mission in the field of education is such as to embrace every nation, without exception" and "extends equally to those outside the fold, seeing that all men are called to enter the Kingdom of God and reach eternal salvation." And immediately he pictures the far-flung empire of the mind created by the educative efforts of the missionary Church:

> Just as today when her missions scatter schools by the thousands in districts and countries not yet Christian, from the banks of the Ganges to the Yellow River and the great islands and archipelagos of the Pacific, from the Dark Continent to the Tierra del Fuego and to frozen Alaska, so in every age the Church by her missionaries has educated to Christian life and to civilization the various peoples which now constitute the Christian nations of the civilized world.

The proper and immediate end of this educational apostolate, he says at the close of the Encyclical, "is to cooperate with divine grace in forming the true and perfect Christian. . . . For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic, and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."[2]

B. *The Raison D'Être of Education in the Missions*

In the passages quoted above, the Holy Father makes three significant points. He affirms the Church's *right* to educate universally; he graphically relates the historical *fact* that the Church has exercised this right in all ages and throughout the world; and he states the *purpose* of the Church's function as educator. In the first and third points is contained a sufficient *raison d'être* of education in the missions. Everywhere the Church has the title to educate, that is, to

[2] Encyclical Letter of His Holiness Pius XI on Christian Education of Youth. Vatican Polyglot Press, 1929.

form "the true and perfect Christian," and to elevate, regulate, and perfect "the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social." It follows that her commission in the mission fields is not only to make converts, but likewise to protect, instruct, and improve those whom she has converted. This she does in the first place by means of education. Nor, generally speaking, will purely religious instruction be sufficient. In the actual order, the profane or secular studies are a necessary ally in removing ignorance and illiteracy, and in elevating and perfecting "the whole aggregate of human life," as set forth in the Encyclical.[3]

Moreover, from a related viewpoint, the diffusion of education in missions has also a specifically ecclesiastical value. For it is an indispensable means of building and organizing, in a given locality or region, the infant Church into a self-contained and durable society.[4] The Church becomes such a society when she possesses all the agencies requisite for a vigorous corporate life, notably agencies suited to fostering native vocations to the priestly and religious life, and to forming an élite among her lay members. Hence the great importance she attaches to the founding and developing in the mission territories, not only of primary, but also of secondary schools and institutions of higher learning. For these schools have both an indirect and a direct function in furthering the growth and stability of the missionary Church. Their *indirect* function is various. They contribute appreciably to conversions; they neutralize the harmful influence of other teaching which is contrary to that of the Faith; they often afford an easy and direct means of contact with pagans; they foster vocations to the priestly and religious life; they provide the nucleus for organizing associations of youth whose aim is the preser-

[3] Cf. *L'éducation Chrétienne aux Missions,* Louvain, Museum Lessianum, 1933, "L'enseignement féminin au Ruanda," par M. Saint Patrice, p. 165: "En effet, l'éducation morale et religieuse n'exerce pas son emprise sur l'individu tout entier. . . . Il faut ouvrir largement l'intelligence qui facilite la vie de la foi. . . . C'est l'école qui doit opérer dans les âmes d'enfants ce travail patient que rien ne remplacera chez aucun peuple ni dans aucun pays." Msgr. Salotti, when secretary of the Sacred Congregation of the Propaganda, spoke in a similar vein: "Les païens ne se sentiraient pas attirés vers le christianisme, si le christianisme limitait son action à une fonction purement spirituelle"—quoted *ibid.,* p. 318.

[4] *Ibid.,* "Les Directives de la Propagande," par le P. Pierre Charles, S.J., pp. 324-25. The author's indebtedness, in preparing this study, to the printed reports of the Semaine de Missiologie de Louvain, Museum Lessianum, Section Missiologique, 1923, will be evident to anyone who is acquainted with this valuable series of publications, now regrettably suspended by the war.

vation of the faith and the energizing of Catholic Action;[5] they give a certain standing and prestige to the Church, and, by the benefits they confer on the people, win a hearing for the Church and her teaching. Their *direct* function consists in advancing generally the cultural and religious conditions of the whole group of students, and particularly in forming an educated Catholic élite, some of whom will certainly become active cooperators in the work of evangelization.[6] An interesting and profitable study might be made in particular mission centers of the cumulative effect of these many services which the mission schools perform, not only in the cause of conversion to an improved manner of life, but also in the cause of conversion to the Faith. There are grounds for thinking that the effect would prove to be very great.

History attests that the education apostolate in the missions has creditably discharged its distinctive functions. That it still discharges them satisfactorily is evident from the recorded experiences of the missionaries of our day. Two witnesses may be appealed to here. Of the results of educational efforts in Travancore and Cochin (India), Father Xavier, of the Order of Discalced Carmelites, writes as follows:[7]

> The progress of education in the dioceses of Malabar has indeed contributed more than a little, during the past decades, to the gradual betterment of the social position of Catholics in the towns of this region. A considerable number of Catholics of Travancore and Cochin have followed the professions of law, medicine, teaching, etc., in which they have found lucrative and influential positions with the government or with private agencies either in their native localities or elsewhere in India.

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[5] Cf. *Les Elites en Pays de Mission,* Louvain, Museum Lessianum, 1927, pp. 140 ff., "Les Associations de Jeunesses," par le P. Guilcher, des Missions Africaines de Lyon.

[6] P. Pierre Charles is emphatic on the point. "Des chrétiens instruits sont assez normalement des chrétiens influents, et je crois que l'expérience des missionnaires actuels confirmerait sur ce point les leçons de l'histoir: les agents les plus efficaces des conversions ne peuvent pas être et n'ont jamais été directement et immédiatement les missionnaires eux-mêmes, mais les chrétiens laïcs du pays"—*L'éducation Chrétienne aux Missions,* p. 325.

Seminary education does not enter into the framework of the present study, not because it is not the most important of all, but because it will have special treatment in connection with the subject of native vocations and a native clergy.

[7] *L'éducation Chrétienne aux Missions,* "Expériences Scolaires dans le Travancore et l'Etat de Cochin," par le P. Xavier, Carme Déchaussé, p. 55.

But the most evident result which our educational labors have produced in Malabar is without doubt the influence they have had on the work of conversion. In the Diocese of Quilon alone, more than 61,000 conversions have taken place in the past seven years, and I dare say that these were due in great measure to the multiplication of our schools.

The second testimony, that of Père Henri Charles, S.J.,[8] concerns the missions in Syria, which have been built almost exclusively upon an educational apostolate. The schools of the region embrace all the academic levels, from the primary grades to the university faculties of theology, medicine, law, and civil engineering. The missions in Syria, says Père Charles, seek above all else to bring religious education to the whole people. By this is not meant merely moral and so-called "theistic" or neutral instruction, but an education that is permeated by our Catholic faith. If this norm is clearly established, continues Père Charles, "the teaching of what are termed the profane studies is a proper and necessary part of missionary activity. For instruction in even the most technical subjects can and should be made *humane,* and though such instruction may have no direct reference to morality, to the supernatural, or to Christianity, it is never purely profane; it is capable of being 'divinized,' capable of assisting in spiritualizing and elevating the pagan mind and thus of bringing it at last to accept the reign of Christ."[9]

There is, in conclusion, a particular aspect of education in the missions that merits consideration. It may be put in the form of a question: What status should be given to universities in "the strategy of the missions"? Almost fifty years ago Protestant mission

[8] *Ibid.,* pp. 205-6, "Le Problème de l'Enseignement en Syrie," par le P. Henri Charles, S.J.

[9] The significance of this concluding statement of Père Charles should not be missed. The same observation has been made by other experienced teachers of the profane branches. For example, Father Jaime Castiello writes in *A Humane Psychology of Education* (New York, Sheed and Ward, 1936, p. 193) of the pagan classics: "If the classical student is humble; if the love of intellectual light has not killed in him the sense of the mystery and the aspiration after that which is beyond the merely rational formula; if he has learned from Plato to be scientifically humble, hungry, thirsty, always hungry and thirsty for more and more truth; if he is convinced that the man of science is always ultimately a beggar whose duty it is to reconstruct painfully, slowly, at great costs to himself, one little fraction of the divine thought; if a man realize all this, then there shall have been produced not merely a classical scholar and a man of culture, but a spirit which is eminently capable of assimilating Divine Grace."

societies answered the question categorically by placing university education in the forefront of their plans of penetration and conquest in the mission fields. They were convinced that no mission activity was more important and effective, in proportion to the effort expended, than that of Christianizing university groups and the cultured classes.[10] But Catholic mission authorities had no such explicit faith in university work. Many of them questioned whether the results would be worth while, at least in winning converts, which they believed was the chief goal of missionary endeavor. Gradually, however, the trend of Catholic opinion shifted from doubt to persuasion. Perhaps the first indications of a common sentiment favoring the expansion of Catholic universities in the missions appeared at three conferences held in China, beginning in 1914, at Hongkong, at Hankow, and at Tsinanfu. The delegates to these conferences unanimously declared that in their minds university education must henceforth be strongly emphasized and largely extended. For this seemed the necessary way to accomplish three things that touch very nearly the heart of the missionary intent: first, raising the intellectual and religious level of the Catholic youth in the missions; secondly, reaching and influencing intellectual pagans; thirdly, enhancing public esteem of the Church.

In reporting the results of the Chinese conferences, Dr. Joseph Schmidlin, professor of Missiology at the University of Muenster, told the Semaine de Missiologie de Louvain that he dared predict that the final outcome of the missionary apostolate would not depend as much on the number of individual or mass conversions made among the pagans of poorer conditions as on winning or losing the future leaders of the pagan world.[11] In justification of his statement,

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[10] Cf. the various books by John R. Mott, long the leading Protestant proponent in America of this type of strategy; e.g., *The Decisive Hour of the World Mission and Ourselves*, Cincinnati, 1910, and *The Evangelization of the World in This Generation*, New York, 1905. It is interesting to note the idea proposed by St. Francis Xavier in March 1552 for penetrating into the stronghold of Japanese intellectualism. He would have had groups of European university professors, learned in Catholic philosophy and theology, study in Japan the system of philosophy and theology taught there, and then set up university centers throughout Japan to expound the Catholic system. However, St. Francis died shortly after, and no one followed his idea through. Cf. *Autour du Problème de l'Adaptation*, Louvain, Museum Lessianum, 1926, "Les Universités en Pays de Mission," par le P. Pierre Charles, S.J., p. 119.

[11] *Les Élites en Pays de Mission*, pp. 179-185, "Les Universités dans les Missions," par le Dr. Schmidlin. The proceedings of the conference held at Tsinanfu, February 16 and 17, 1914, are given in *Obstacles À L'Apostolat*, Louvain, 1929, pp. 56-61. Cf. also the emphatic conviction on university education expressed by His Excellency,

he instanced not alone the noticeably unfavorable contrast between the number of university establishments maintained by Protestants and by Catholics in mission countries, but much more the consequent inferior standing of the Church in these lands. Accounts of the missions themselves, he said, testify to the result: the Church draws her recruits almost exclusively from among the lower classes, and meanwhile the upper classes will have nothing to do with her.

A present-day Chinese leader of his people, Bishop Paul Yu-Pin, Vicar Apostolic of Nanking, emphatically corroborates the conclusions arrived at in the conferences of Hongkong, Hankow, and Tsinanfu, as well as Dr. Schmidlin's commentary on them. Writing in *America,* July 3, 1943, he stated:

> Though there are 4,000,000 Catholics in China today, they exert little influence on the Chinese public in comparison to their numbers. Protestant Christians, though fewer in number, are more influential, thanks to the large number of their institutions of higher education. All of which leads to one conclusion—namely, that if we wish to see Catholic influence preponderant in China, we must set to work to form among the Chinese Catholics an intellectual élite.

Dr. Schmidlin makes clear his position and that of experienced missionaries who agree with him. There is no wish to disparage, even in the slightest degree, the essential task of direct evangelization, or the praiseworthy interest of missionaries in converting and civilizing the lower classes. Rather, the insistence is that to this direct missionary activity must be joined, immediately and zealously, that other indispensable though indirect apostolate of bringing higher education to the more intellectual and influential classes.[12] The problems connected with such an apostolate, and its present status, will be noticed in other sections of the present study.

C. *Mission Education in Official Ecclesiastical Documents*

The conclusions just proposed—on the role of education in the missions—were arrived at by a process of arguing, first, from Pius

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Archbishop Celso Costantini, in *The Church and Chinese Culture.* New York. Society for the Propagation of the Faith, 1931, pp. 18; also Pierre Dahmen, S.J., *Catholicisme et Enseignement aux Indes,* Xaveriana, No. 27, 3e Série, Louvain, 1926, pp. 32; *Autour du Problème de l'Adaptation,* pp. 117 ff., "Les Universités en Pays de Mission," par le P. Pierre Charles, S.J.

[12] *Ibid.,* p. 179.

XI's declaration of the universal scope and purpose of the Church's educative mission; secondly, from the formal object of missions, which is to *establish* the Church visibly, completely, and solidly where it has not yet been established; and thirdly, a sort of *a fortiori* argument, from the demand for university education by experienced and eminent mission authorities.

These conclusions will be greatly reinforced by representing here the mind of the Church as expressed in her official documents and decrees. In order to preserve their full authority and directness, these documents will be presented, in chronological order, with only sufficient comment to identify and introduce them.[13] They speak for themselves, and hence need no interpretation.

1. An Instruction of the Sacred Congregation of the Propaganda, in 1659, to the Vicars Apostolic of the Society of Foreign Missions (*Collect.* 135, p. 43):

> Build schools everywhere with all care and zeal. Instruct the youth free of charge in the Latin language and in Christian doctrine, using for this latter the vernacular. And see to it that Catholic parents do not send their children to be educated by unbelievers, but to you to be educated by your teachers.

2. The Constitution of Clement IX, September 13, 1669, against certain ecclesiastical abuses in the Indies of the East (*Collect.* 187, p. 63):

> In order that education may strengthen the faith, as yet young in mission lands, and lay a foundation for a proper understanding of Catholic doctrine, pastors, especially in country districts, must make sure that the youth receive instruction not only in the rudiments of the faith, but also in grammar studies and so far as possible in the other liberal arts.

3. Decree of the Sacred Congregation of the Propaganda, July 15, 1780 (*Collect.* 544, p. 335):

> It is the concern of the Sacred Congregation that Catholic youth be everywhere trained in solid Catholic teaching and in

[13] The documents quoted are from two sources chiefly: the *Collectanea S. C. de Propaganda Fide* and the *Acta Apostolicae Sedis*. The majority of them will be found gathered in an appendix to the 1933 publication of the Semaine de Missiologie de Louvain, *L'éducation Chrétienne aux Missions*, pp. 328-338.

liberal studies, on which the preservation, integrity, and increase of the faith so much depend. Consequently, from its own funds it has provided for the construction of many elementary and secondary schools in various parts of the world. Its wish is that Catholic youth and others who live among unbelievers and heretics, and especially those who feel called to the sacred ministry, may be given at least a primary education and solidly instructed in Catholic truth.

4. Instruction of the Sacred Congregation of the Propaganda, July 19, 1838, for China (*Collect.* 872, p. 498):

> Catholic youth are strictly forbidden to attend pagan schools, because of the danger of idolatry and loss of faith.

5. Instruction of the Sacred Congregation of the Propaganda, November 23, 1848 (*Collect.* 1002, p. 545):

> Above all provision is to be made for the religious and civil education of youth, both boys and girls; for nothing will contribute more to the growth, stability, and esteem of the faith. Hence all possible means are to be used to open primary and secondary schools for the education of youth everywhere in the mission fields, and to recruit for this work competent teachers and also the assistance of sodalities of women. Furthermore, missionaries should zealously instruct the faithful in the sound principles governing their lives as members of society, so that they may ply their arts and crafts according to the spirit and teaching of the Gospels.

6. Instruction of the Sacred Congregation of the Propaganda, September 8, 1869, to the Vicars Apostolic of the Indies of the East (*Collect.* 1346, No. 35, Vol. II, p. 25):

> The memoranda of the Apostolic Visitation make it clear that one of the capital means employed by Protestants for spreading their erroneous doctrines is the building of schools all over India. In these schools they indoctrinate boys and girls with their own philosophy of life. We therefore seriously exhort the Vicars Apostolic to bend all their efforts and forces so that a Catholic education may be made available to all Catholics

of both sexes. And since it appears from the same memoranda that in several of the Vicariates there are not enough schools of various kinds to take care of increasing needs, first attention should be directed to setting up in existing schools classes preparatory to seminary studies. For these classes are much needed as a source for obtaining candidates for the seminary of the Vicariates. Likewise schools must be established for the education of girls, which in some missions has in the past been neglected.

7. Instruction of the Sacred Congregation of the Propaganda, October 18, 1883, to the Vicars Apostolic of China (*Collect.* 1606, Vol. II, p. 187, No. XI):

> In a number of Vicariates it has been found very useful to found, in addition to catechetical schools, others of a literary character, concerning which decrees have more than once been issued by the Synods. And while the Sacred Congregation orders the exact observance of these decrees, it also urges upon other superiors of missions their duty of establishing similar schools at the first opportunity. For this is a simple way of preventing Catholic children from being entrusted to pagan teachers—on the pretext that training in the literary disciplines cannot be had from Catholics—and thus becoming perverted by pagan ideas and practices.
>
> Especially praiseworthy is the foresight of those Vicars Apostolic who, besides caring for the types of schools already mentioned, found colleges in their Vicariates for young men. From these colleges will surely come excellently trained men who will offer their services as catechists or be a splendid example of virtue and of learning to their families. It is therefore to be hoped that such colleges will be opened in each of the Vicariates.

8. The same Instruction of October 18, 1883, No. VIII (*Collect.* 1606, p. 192):

> Since the first object of missionary activity is the conversion of the Gentiles to Christ, the Vicars Apostolic should give themselves wholeheartedly to this work. But they should remember, too, that schools, hospitals, orphanages, and other works of charity help to pave the way for conversions. For the pagan

mind is easily brought to consider and esteem the religion which confers such benefits on mankind. Consequently the Vicars should try to find the means of establishing these institutions in their Vicariates.

9. Letter of the Sacred Congregation of the Propaganda on the Account to be Rendered Every Five Years (*Acta Apostolicae Sedis,* 1922, pp. 296-7):

Chapter VIII. *On the Education of Youth in Schools.*

a. In regard to native schools, for both boys and girls, an accurate record should be given of their number, grade, and distribution in the several parts of the mission; for example, whether in the principal Christian localities there are at least classes for teaching the prayers and the catechism; whether in each district primary and grammar schools exist for teaching the literary and other subjects; whether there is also opportunity for further education, and where the school is located that offers such advanced training; whether the mission has a sufficient number of schools to care for all the Catholic children, and whether these schools put proper emphasis on the Catholic formation of the youth entrusted to them. The exact number of each type of school is to be carefully recorded, together with the number of students in each.

b. What means can be taken to supply in the future the lack of secondary schools?

c. Who are the teachers in these various schools? How many of them are Catholic, how many non-Catholic or pagan? How are they paid? Is there a normal school for training teachers? If there is none, how can this lack be supplied?

Chapter IX. *On the Education of Youth in Colleges.*

Are there colleges in the mission, and if so, how many, for men, for women? Who directs them? Are they for Catholics only, or also for pagans and heretics? If these latter are admitted, what precautions are taken? What is their number in relation to the number of Catholic students? What provision

is made for the religious training of Catholics? Do the non-Catholics and pagans also receive religious instruction? If so, what is the result?

10. Encyclical of Pope Pius XI, *Rerum Ecclesiae,* February 28, 1926 (*Acta Apostolicae Sedis,* 1926, p. 81):

> In addition to hospitals and institutions for the care of the sick and for the distribution of medicine, in addition, likewise, to elementary classes which you ought to open everywhere, it is important that with the foundation of other schools for youths who do not intend taking up agriculture, you open the way to them for higher instruction, particularly of arts and trades, and here we exhort you not to neglect the nobles of the region and their children. It is true that the word of God is received more readily by the poor and humble. It is also true that Jesus Christ said of Himself, "the spirit of the Lord . . . hath sent Me to preach the gospel to the poor" (Luke 4, 18), but we must also take into account what St. Paul says: "to the wise and to the unwise, I am debtor" (Rom. 1, 14). History and experience teach us that when once the leaders of the people have been converted to Christianity the ordinary people follow closely in their footsteps.[14]

D. *Some Differences of Opinion*

From these official pronouncements there can be no doubt that the Church assigns a prominent role to education in her missionary program. Yet it would be an obvious exaggeration to advance the thesis as a consequence that the founding of schools is the sole means of missionary success, or that there can be no serious apostolate where there are no schools. Equally untenable, on the other hand, would be the view that the missions can get along very well without schools.

[14] This is similar to the argument of Dr. Schmidlin and others favoring the extension of higher education in the missions. See also the interesting paper by Brother Gabriel, of the Brothers of Charity, "Les Écoles pour Fils de Chefs au Congo," in *Autour du Problème de l'Adaptation,* Louvain, Museum Lessianum, 1926, pp. 95-101. The conclusion reached by Brother Gabriel is that though few of the leaders themselves come into the Church, their contact with the Catholic schools makes them extremely friendly to Catholic education and its strong protectors. They give every facility to their subjects to become Catholics, and sometimes even encourage conversion to the Church.

The first view would turn a means into an end, the second would set at naught both authority and experience. No other claim has been made here than that education is a principal agent of the Church's cultural influence, and as such is an indispensable means, partly direct but largely indirect, of compassing the formal purpose of missions. To claim less than this would be to disregard both the Church's missionary theory and the long and illustrious history of her cultural achievements.

However, between the extremes of making too much or too little of education as a cultural instrument, there are other differences of opinion in regard to educational work. Three issues especially have been disputed among experienced missionaries. The first is the issue of men and money. The schools, it is said, absorb much of these resources, which otherwise could be used for the *direct* apostolate. Secondly, attention is called to the disproportion that exists between the money and effort spent on mission schools and the resulting conversions to the Faith. And lastly, the effectiveness of the educational program in the prevailing circumstances is questioned. For how can education be thoroughly Catholic when the student bodies in most secondary schools and particularly in higher institutions are predominantly pagan and Protestant?

The first of these issues was discussed at Louvain in 1926 during the fourth Semaine de Missiologie. The conclusion which the delegates generally approved was that as the direct apostolate is and should always be considered the best means of getting a mission under way, so schools are the indispensable means of giving it stability.[15] Therefore there can be no question of excluding the one or the other: both are necessary, and so resources of men and money must somehow be found for both. On the relative merits of the two means, the same discussion developed a very useful and significant distinction. In one of the prepared papers of the Semaine the speaker, Père Quirin, O.F.M., had paid tribute to the extraordinarily successful apostolate of the Belgian Father Lievens, S.J., who "though he broke all present-day records for conversions, did it without the help of schools. . . . In fact, he converted the entire depressed population of Chota Nagpur before he opened a single school."[16] It was

[15] *Autour du Problème de l'Adaptation*, Louvain, Museum Lessianum, 1926, p. 140: "Si le meilleur moyen de pénétration est et doit rester toujours l'apostolat direct, l'école est le moyen indispensable de stabilisation."

[16] *Ibid.*, p. 132.

pointed out that Father Lievens' strategy was perfectly adapted to Chota Nagpur; no other method would have been successful. But in other places, as among the Mussulmans, such a method would prove unavailing. Indeed the very reverse is called for: the establishment of schools may gradually pave the way for exercising the direct apostolate.[17]

As regards the second issue—the lack of proportion between educational activity in missions and its results in terms of conversion to the Faith—two separate questions are involved. The first is whether the aim of education is conversion to the Faith, the second whether the so-called disproportion between effort and effect is true. Clearly, the proper object of Catholic education is not conversion to the Faith. This is so of education in the missions no less than elsewhere. It may and often does contribute to conversions by reason of the fact that its purpose is to restore, by faith and reason, a human nature created good. But the assumption that education in the missions is justified only in the measure in which it multiplies conversions to the Faith seems to be based on the erroneous notion that conversion to the Faith is the formal object of missions. The whole issue loses much of its point if it is remembered that conversions, like education, are a means (one is direct, the other indirect) of establishing the visible Church where it did not exist before.

But are conversions to the Faith through the agency of mission schools as rare as is sometimes thought? It is true, of course, that in some mission localities, chiefly because of the peculiar caste system or other social factors, it is very difficult, if not morally impossible, to win converts to any great degree by either direct or indirect means. This is notably the case, for example, with the Mussulmans[18] and with the higher castes of India; it is the case likewise with Japan. Often enough, however, in these circumstances it is through the indirect agency of schools, rather than through the direct apostolate, that a hearing for the Church can gradually be gained. A sampling of data furnished by missionaries themselves will show that the results of educational activities, even in respect to conversions, are far from negligible.

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[17] *Ibid.*, p. 140: "La méthode d'apostolat du P. Lievens aux Indes n'a pas été différente. D'autre part, chez les peuples Musulmans, il semble bien que la méthode inverse s'imposera encore longtemps."

[18] Cf. the very instructive paper on the Mussulmans in *Les Conversions*, Louvain, Museum Lessianum, 1930, pp. 39-64, "Les Inconvertissables ou le Bloc Musulman," par le P. Foca.

The part played by the schools in improving the social status of the Catholic populations of Travancore and Cochin, and in influencing conversions, notably in the Diocese of Quilon, has already been mentioned. Also in India, St. Joseph's College at Trichinopoly, in a ten-year period, graduated 236 Catholic students with the A.B. or M.A. degree, gave 72 vocations to the diocesan clergy and the religious life, and baptized 59 high-caste converts from its collegiate ranks. In thirty years no less than 170 of its Brahman students have embraced the Faith, and a long list of its Catholic graduates, many of them converts, hold responsible positions in the official and professional life of India.[19]

Another instance of creditable performance is furnished by the flourishing schools of the Society of Mary (Marianists) in Japan. Their college in Tokyo and their school of commerce at Yokohama, both accredited by the government, rank high in the number of conversions and of vocations they have contributed. Their Catholic alumni are conspicuously successful in the teaching and medical professions and in the business world. In 1925 their commercial school at Osaka, with an enrollment of 863, had 255 pagan students under instruction in the Faith. Each year brought substantial gains in conversions.[20]

To these few particulars others could well be added.[21] The total, it is believed, would indicate that what the schools are accomplishing toward establishing the Church in mission territories is in close proportion to the investment they represent.

The third of the issues relative to mission education poses the objection that in schools whose enrollment mainly comprises pagans and Protestants it is impossible to give a thoroughly Catholic education. Not at all impossible, according to those who have had experience in teaching under such conditions. The atmosphere of the school will be genuinely Catholic,—and that, as G. K. Chesterton was wont to insist, is so quintessential as almost to be a sufficient

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[19] *Autour du Problème de l'Adaptation,* pp. 137-8, 140, "L'enseignement Universitaire aux Indes," par le P. De Martelaere, S.J. For Aurora University's (Shanghai) striking record, cf. *Nuntii de Missionibus,* a Secretariatu Missionum S.J. Editi, Vol. VI, June 1933, p. 251.

[20] *Ibid.,* pp. 157-60, "L'Etat Actuel du Catholicisme et l'enseignement Catholique au Japan," par le P. Dorothée Schilling, O.F.M.

[21] For instance, cf. *infra,* note 46; also *L'Action Catholique aux Missions,* Louvain, 1932, pp. 27-50, "L'éducation Catholique dans l'Inde Méridionale," par le P. Michotte. Paris Foreign Missions.

guarantee of the right kind of education. And the teachers, if they be Catholic, as they should be,[22] cannot but reflect in every class they conduct as well as in every contact they have with students the thorough Catholic philosophy of life in which they themselves were trained. This is a commonplace of experience. As one looks upon life, so one teaches. What he believes, the loyalties to which he holds, subtly determine both the content and the method of his teaching. Because he happens to teach pagans or Protestants does not alter the case. Besides, the formal religious instruction, though perhaps required only of Catholic students, is offered to all alike. And it is a remarkable fact that in almost the majority of instances the pagan students willingly accept it. Often their parents let the school authorities know that they wish their children to attend the classes in religion.[23]

Another view of the issue, however, is this: unless non-Catholics are admitted to Catholic mission schools, particularly above the primary grades, it would be next to impossible to have Catholic schools. More often than not the number of Catholic pupils would be insufficient to fill the minimum quota set by law, nor would the income from the relatively few Catholic pupils be adequate to cover expenses. Danger to the Faith of Catholics through contact with pagan students is said by competent authorities to be practically non-existent. Surely it is not comparable to the danger there would be if Catholics were forced to attend pagan schools.

E. *The Future Role of Education*

Arguments *pro* and *contra* about the relative place and the success of mission education in the past lend interest to the subject. But to the missionary face to face with actual situations in the field today they will probably sound like mere academic exercises—as academic

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[22] "Should," but not always possible above the primary grades! However, the number of non-Catholic teachers is in most instances very limited and is being gradually reduced. Moreover, such teachers are restricted in the main to teaching subjects like mathematics and science.

[23] *L'éducation Chrétienne aux Missions,* p. 206, "Le Problème de l'Enseignement en Syrie," par le P. Henri Charles, S.J.: "Les infidèles sont libres naturellement de ne pas aller aux cours spéciaux d'instruction religieuse, mais beaucoup de parents tiennent à les leur faire suivre." Also *L'Action Catholique aux Missions.* "L'Éducation Catholique dans l'Inde Méridionale," par le P. Michotte, p. 35: "Bon nombre de païens suivent les classes de catéchisme dans nos écoles élémentaires et chaque anné nous avons la consolation d'en voir embrasser le christianisme."

as a debate on the relative greatness of Caesar and Napoleon would be to an American soldier battling against the warlords of Tokyo or Berlin. Twenty-five years ago it was common to look upon mission education, at least above the elementary grades, as a moot question. Where mass conversions were possible, schools were oftentimes considered unessential or as something to think about some other time. Then conditions changed. From being a moot question education in the missions became a complicated problem.

Two powerful factors had entered upon the scene. One was the rise and phenomenal expansion of "official" or state school systems resulting from a new political policy of making education a public service. The second was the intensive campaign of Protestant bodies to broaden their influence in the missions by force of numbers and by providing widespread educational facilities. Along with "official" education came stringent state supervision, educational laws and regulations, governmental subsidies, and the exposure of students to completely pagan or even atheistic indoctrination. On the other hand, Protestant schools, with their greater resources and aggressive propaganda, began to attract youth in considerable numbers to their secondary and higher schools.

During a period of vigorous Protestant enterprise, from 1901 to 1921, northern India (Punjab and the United Provinces) reported a total increase of 363,000 Christians, of which 330,000 represented the Protestant and 33,000 the Catholic increment. In Japan, baptized Protestants numbered (in 1921) 160,000 and Catholics 80,000. In Korea there were 200,000 Protestants to 90,000 Catholics. The proportion in the Dutch Indies was 7 to 1, in Nigeria 16 to 5, on the Gold Coast 4 to 1, and in South Africa 3½ to 1,—all in favor of the Protestant bodies.[24] Allowing for possible exaggerations, the Protestant growth in the twenty-year period was still enormous. It is not suggested that this growth was owing mainly to educational activity; none the less Protestant missionaries attribute to it not a little of their successful penetration into mission fields.

The factor of "official" education is at once stronger and more difficult to cope with. In such places as China, Japan, Turkey, Siam, and sections of India, government monopoly of education, especially on the primary level, long ago put all other systems out of competition. In 1920, for example, China had 4,300,000 pupils in its gov-

[24] Statistics cited in *Les Élites en Pays de Mission*, p. 13.

ernment schools, as compared with 214,000 in Christian schools, Catholic and Protestant combined. By 1938-1939 there were 217,394 of these national primary schools in China, with 12,281,837 pupils and 432,630 teachers.[25] In the same year the Catholic primary schools numbered 3,614 and reported a total enrollment of 206,547.[26] As far back as 1924 the Japanese Imperial Government had over 7,000,000 pupils in its official primary schools, as compared with but 20,000 in Catholic primary schools. The Catholic growth as regards primary schools between 1924 and 1937 was from 20,000 to 29,989 pupils, distributed, in the latter year, in 334 schools.[27] An idea of the amazing expansion of government education may be had by a comparison of the years 1895 and 1930. In 1895 mission schools represented 70 per cent of the high schools for girls; thirty-five years later, in 1930, they were less than 5 per cent.[28] This government monopoly is of course closely guarded by restrictions on other school systems and by rigid requirements of teacher training, physical equipment, and salary rates. The entire system is geared to impressing a national consciousness upon all the people.

Now during the time when governments were gaining almost absolute control of primary education, and the Protestants were concentrating their vast resources of men and money on secondary and in particular on higher education, Catholic missions were for the most part busy multiplying primary schools. They added an average number of secondary institutions, but did very little about higher education. An instance in point is the comparative educational development of Catholic and Protestant schools in China. The best available statistics are for 1938-1939. The Catholic population of China was 3,182,950, the Protestant approximately 550,000.[29] Catholic primary schools numbered 3,614 with an enrollment of 206,547; the Protestant numbered about 1,000, the number of students not recorded. The Middle School (high school) figures were:

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[25] *China Handbook, 1937-1943*, edited by Hollington K. Tong, New York, Macmillan, 1943, p. 395.

[26] *Annuaire des Missions Catholiques de Chine*, Shanghai, Bureau Sinologique de Zi-ka-wei, 1940, p. 51.

[27] *The Catholic Church in Japan*, Tokyo, Catholic Press Association, 1937, pp. 10, 13.

[28] *Laymen's Foreign Mission Inquiry, Japan*, Volume III, Supplementary Series Part I, edited by Orville A. Petty. Harper and Brothers. 1933. p. 87.

[29] *Annuaire des Missions Catholiques de Chine*, 1940. p. xx.

Catholic 91, enrolling 16,343; Protestant 260, enrolling about 50,000 (105 in Free China at the present time, with 30,000 students). There were two Catholic universities, the Aurora at Shanghai and the Catholic University of Peking, with a total of 2,072 students. In addition there were two Catholic colleges, the Aurora College for Women (founded in 1938) with 79 students, and the Hautes Etudes at Tientsin with 320 students. The sum of the Catholic university and college enrollments is therefore 2,471. On their side the Protestants had eight universities and five colleges with 7,000 students.[30]

The relative status of Catholic and Protestant educational activity in Japan provides a further illustration of the trend spoken of above. The Catholic statistics for 1937 were: 334 primary schools with 29,989 pupils; 7 high schools for boys with 8,447 pupils, and 20 high schools for girls with 2,251 pupils; 1 college for girls with 730 students; 1 university, the Catholic University of Tokyo (Sophia University) enrolling 506.[31] The Protestant school statistics for 1933 were as follows: No primary schools; 16 high schools for boys with 10,000 pupils, 38 for girls with 14,000 pupils; 8 higher institutions for men (3 of which are recognized as universities) with 7,594 enrolled; 21 Junior and 2 Senior colleges for women with a total of 4,500 students.[32]

The purpose of these statistical data, apart from the interesting comparative view they give of mission education in China and Japan, is to prepare the ground for certain tentative conclusions regarding future educational action in the missions. Probably no one can predict what the consequences of the present world-wide conflict will be for the missions,—how the aftermath will affect personnel formerly drawn from foreign countries, what the financial situation will be, and what status such missionary countries as Japan, China, and India will have. It is but natural, then, that predictions, always fallible, will be particularly uncertain at this juncture. All that can be attempted is to indicate the broad lines of thought projected before the war by competent observers in the mission fields.

It may be said that mission jurisdictions fall roughly into three categories: (1) Countries which, after the example of Europe, have come to view education as primarily a public service and are deter-

[30] Catholic figures based on *Annuaire des Missions Catholiques de Chine*, 1940; Protestant figures based on *China Handbook, 1937-1943*, p. 767.

[31] *The Catholic Church in Japan*, Tokyo, Catholic Press Association, 1937.

[32] *Laymen's Mission Inquiry, Japan*, Vol. III, Harper, 1933, pp. 87, 128-130.

mined to utilize it in forming a strong nationalistic spirit. As has been said, Japan, China, Turkey, Siam, and sections of India come under this classification. (2) Countries in the process of transition from ancestral systems to the modern emphasis on centralized governmental control. These are chiefly Indo-China, Persia, and the greater part of India. (3) Countries or areas which still have considerable semi-savage populations. Such are Central Africa, Oceania, and certain sections of the Philippines and of South America.[33]

An important fact to note is that the countries in the first category have used strong measures for universalizing education. Japan's modern era dates from 1890. Compulsory primary education has produced a literacy rating of 99.5 per cent, the highest in the world. A proportionate development of secondary and higher education has followed. Witness too the great strides made by China since 1935. The aim of its compulsory primary education law was to wipe out illiteracy by 1949. Although the war has somewhat retarded this program, still the government reports that since 1938 more than 46,000,000 illiterates have been educated. Of this number 44 per cent were children and 56 per cent were adults between the ages of 15 and 45. More remarkable even than this, however, is the fact that higher education not only has been continued in China during the war years but actually expanded by the addition, since 1937, of twenty-seven institutions of advanced academic, professional, and technical study.[34] Both Turkey and Siam have similarly centralized education under a government ministry and acted to bring educational facilities to all the people. The inference from these facts for the missions seems evident. Where education has been made so essential a part of the life of the people, it must likewise be made an essential feature of any missionary program. This betokens both an intensifying and an extending of Catholic mission education so as to provide some education for all, and for some a complete education, from primary school through the university.

But beyond this broad conclusion, there are others to be drawn from special sets of circumstances. On the assumption that the classification of mission jurisdictions given above will generally hold true after the war, an educational policy for the missions might be shaped somewhat as follows:

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[33] Cf. Pierre Charles, S.J., *Les Dossiers de l'Action Missionnaire*, Louvain, 1926, No. 127, "Les Écoles en Pays de Mission."

[34] *China Handbook, 1937-1943*, pp. 368-430.

(1) In countries which exercise direct control over education (Japan, China, Turkey, etc.), mission schools have already experienced great difficulty in conforming to official legislation. Japan imposed a government program on all lower schools and forbade the teaching of religion. Before the war, China was following Japan's lead. There is hope, however, that in the postwar reconstruction she will adopt a broader policy. Turkey's prescriptions are more radical than Japan's.[35] Thus in the face of government monopoly of education and its concomitants—strict regulations on teacher training, physical plant, and school programs—it may not be possible or feasible to maintain in the future an adequate number of lower schools. In the circumstances it would be wise to lay more stress on higher education. For through its influence may be created a movement of Catholic culture which will spread of its own momentum and reach and illumine national thought. Its effect on society would immeasurably strengthen every phase of the missionary apostolate, and, reciprocally, it might bring about, as it did in the past, a largely diffused and decisive movement of conversions.

(2) Countries that are in a stage of political adolescence offer a wonderful opportunity, and withal a challenge, to the missions. Who will form the leaders to shape their nationhood? Unless the Church, through her cultural action, guides and impresses her wisdom upon the thought of these countries, not only of the political leaders, but of those also who determine the trend of economic and social ideas, the missions will find themselves working against the same hostile forces that now hamper missionary success in countries having highly centralized regimes. Here is where education can play a capital role. Its facilities must be developed as vigorously and as widely as possible, and on all levels. In a special way must the influence of Catholic higher education be brought to bear, in these countries, upon the "aristocracy of thought," upon the future guides of the people. If this is not done, there is danger that, after having solicitously nurtured the adolescence of her children, the missionary Church will lose all by not providing nourishment also for their maturing minds. It is fortunate that in India, which is perhaps the most important of the mission areas in process of politi-

[35] On the situation in Turkey, see the excellent résumé in *Les Élites en Pays de Mission*, pp. 213 ff., "Le Mouvement Intellectuel dans la Turquie Kémaliste," par le P. Laugé.

cal transition, Catholic schools are particularly strong. In his book, *Across A World,* Father John J. Considine, of Maryknoll, rightly makes much of this fact, and describes too the prominence and success of India's fifteen Catholic colleges.[36]

(3) In countries, finally, which still have considerable semi-savage populations and which possess no very developed political organization, education is an indispensable instrument in the hands of the missionary. Its distinctive work here is to humanize, to civilize. The conditions of human existence must be transformed in order to prepare the human soil, as it were, to receive the seed of a spiritual religion. A special type of education is needed,—the practical kind. Hence almost the sole emphasis must be, as it was in early Benedictine days, on industrial, agricultural, and commercial training. By this means the missions are of great service to the people in improving their economic and social life and in preparing them to resist exploitation of their poverty, ignorance, and superstitions. By the same means the people will become disposed to receive the Faith and to build on its teaching a Christian civilization. In the following section some indication will be given of what has already been accomplished with this distinctive type of educational work—in Central Africa, in parts of Ecuador, Chile, and the Philippines, in the Belgian Congo, northern India, and elsewhere.

F. *The Challenge of Competitors*

The actual and future status of Catholic mission education cannot be viewed in focus without referring again to the activities of Protestant missionaries. Their strategy, as pointed out before, is basically one of proselytism through education. Hence normally their first move is to establish schools in towns and cities; they are not generally as active in country districts. Along with schools they develop youth and welfare organizations and the press. Their second move is to secure a voice in local government, initially by cooperating in community affairs, then by winning adherents from the professional ranks, such as medicine, etc., and by gaining preferments for themselves. They are well organized and for the most part plentifully supplied with funds. Thus their influence spreads,

[36] John J. Considine, M.M., *Across A World,* New York, Longmans, Green and Co., 1942, pp. 61-64.

and they make the most of it. In Madagascar, for example, they became so influential that for forty years, largely through their efforts, Catholic missionaries were denied entrance to the country.[37] Their method of penetration into mission fields through schools is aptly illustrated by their work in Basutoland, a territory of 580,000 inhabitants in South Africa. They arrived some time before the Catholic missionaries and immediately opened schools. By the time Catholic missionaries entered the field, they were already well established. In 1920 they counted 21,800 pupils in 390 schools, one being a college for boys and another a college for girls, whereas there were but 72 Catholic schools enrolling 6,500 pupils. From their presses the Protestant group issued a journal and spread books and pamphlets of propaganda over the country.[38]

In summary, then, four significant aspects of the Protestant strategy are: schools, always including higher institutions; youth and welfare organizations; the press; and influence in local, provincial, and national governments.

His Excellency, Archbishop Celso Costantini, when he was Apostolic Delegate to China, described from intimate experience the technique employed by the Protestant bodies in China, which, *mutatis mutandis,* is universal in its scope. It will be useful to quote him at some length.

> It is not the number of the Chinese Protestants that concerns us so much, nor is it their spiritual formation which is necessarily crippled because deprived of a sound foundation, but it is the wide diffusion of a culture influenced by Protestant thought in the midst of young China.
>
> Protestants from the time of their arrival in China have seized upon the instruments of culture, establishing themselves in the great centers and aiming to reach the thought of the upper classes. Furnished with powerful means, almost entirely free from the care of the parochial ministry, with schools, hospitals, books, newspapers, athletic clubs, through contacts and associations with the biggest and most influential society, with the multiform assistance of Chinese students at foreign universities, through these

[37] Cf. *Obstacles À L'Apostolat,* Louvain, Museum Lessianum, 1929, pp. 76-90, "Les Obstacles À L'Apostolat—Madagascar," par le P. Dubois, S.J.

[38] *Les Élites en Pays de Mission,* "Le Basutoland au Point de Vue Scolaire," par le P. Mazure, pp. 173-175.

various means they have been able to mould the thought of new China and create a vast movement of ideas and agitation for a renovation of the old civil and political institutions of China.

The work of the Protestants has been discussed and criticized; but this shows exactly the influence it exercises. Protestants have been made responsible in part for the Chinese Revolution; and many of them feel proud of the fact. . . .

In all the large centers of China there are Protestant universities. There are about fifteen. . . . Last year the Protestants inaugurated, not far outside of Pekin, a large university which might in fact be called a little university city. This citadel of Protestant culture is composed of a series of imposing structures erected in strict Chinese style and costing many millions. For the colossal undertaking the Protestants of several creeds joined forces. This university constitutes necessarily an impressive anti-Catholic blockade even if many of the professors do maintain a respectful attitude towards Catholics.[39]

Archbishop Costantini distinguishes two types of missionary methodology: the intensive, which aims at the conquest of thought, and the extensive, which has rather the masses in view. Protestants, he says, have generally adopted the intensive method; we have adopted the one and the other according to circumstances. He believes that the two methods complete each other harmoniously, imprinting on missionary activity its multiform rhythm and responding in each case to the different needs of missionary methodology. Notwithstanding, he is convinced that in countries like China the Church must adopt, more and more, the intensive method. "We must learn from experience that when the notables of society are gained to Christ the people follow their example with ease." And again: "Today likewise the conversion of chosen souls, accomplished by the combination of thought and grace consequent upon the Gospel preaching, has a greater value than those easier and more numerous conversions which are won in country districts by other means."[40] The help he invokes in this cultural apostolate are schools and universities, a deep and ready knowledge of the native language and literature, a flourishing press, and many learned publications.

[39] His Excellency, Archbishop Celso Costantini, *The Church and Chinese Culture*, New York, The Society for the Propagation of the Faith, 1931, pp. 16-17.
[40] *Ibid.*, pp. 6-7.

Catholic missions have no direct lessons to learn from the Protestants, neither lessons of motivation nor of technique. But it is worth while to observe in their activities an astute awareness of the world as it is today—a very complex world, quite different from that which the Church civilized and Christianized in the times of St. Benedict or of St. Boniface. Protestantism is a master of political action. In that Catholicism has no wish to imitate it. However, in looking at the Protestant grasp of the world situation the Church sees strikingly the necessity of exerting her own influence more widely, of attracting to centers of Catholic culture in her chief mission fields the élite of the nations, so as to imbue them with her truth and with a zeal to multiply the influence of this truth in the world of today.

G. *Brief Survey of Mission Education*

From the sixteenth to the end of the nineteenth century the ensemble of foreign missions was divided into three groups: the missions of the Padroado of Portugal, those of the Patronato of Spain, and those which, after 1650, were founded by the Propaganda.

During these centuries a school *system* such as it is generally understood today, with primary instruction more or less universal, followed by secondary and higher instruction, did not exist in the missions except in rare instances, as in the Philippines, and in Mexico during the earlier period of evangelization. Elsewhere the systematic education of the people as a whole did not formally come within the province of the missionary apostolate. Nor is this strange. For in Europe itself, where the missionaries originated, the education of the masses for the sake of raising the general level of culture, or even for technical advancement, was a problem which was not yet comprehended. Such primary schools as there were, were usually ecclesiastical or private foundations. Besides, religious women, who have given such distinguished service in the education of youth, did not figure except incidentally in the missionary personnel before the nineteenth century.[40b**]

However, this is far from saying that education was overlooked in the missions up to the nineteenth century. Quite the contrary. From the outset missionaries invoked the aid of the apostolate of the

[40b**] One instance is that of Mexico in the sixteenth century. Cf. Steck (Francis Borgia, O.F.M.), *Education in Spanish North America during the Sixteenth Century*, Washington, N.C.W.C., 1943, pp. 155 ff.

classroom. No sooner had Francis Xavier arrived in India than he enthusiastically announced to Ignatius Loyola the opening of a grammar school at Goa, the missionary capital of India. "This school," he wrote, "is more necessary here than anything else." Thereafter the invariable practice of the Society of Jesus in the foreign mission field was to open schools, secondary and collegiate, at the first opportunity. And it was likewise the common practice of most missionary groups.

The hub of the European plan of studies was the college, preceded by preparatory grammar studies, and crowned by the unversity faculties of theology, law, and medicine. This was the plan put into operation, with variations, wherever missions were established in the sixteenth and seventeenth centuries under the patronage of Spain and Portugal. Modelled on it were the schools that flourished at Macao, at Goa, in Japan, in Malabar, at Manila in the Phillippines, in Mexico under the Franciscans and Jesuits, in Peru, in Tucuman, and elsewhere.

Variations from this plan were of course made necessary according to the circumstances of civilization in which missionaries found themselves. An example is the type of educational work undertaken in parts of Spanish America. The ideal set by the Crown for the Spanish colonies was to raise the natives to such a status that "they could live like free men of Castile."[41] The realization of this ideal devolved principally upon the missionaries. Often the very foundations of civilized living had to be laid. And so formal schooling was not always possible until the natives had been taught how to till the soil, to sow, and to harvest. Nevertheless during the sixteenth and seventeenth centuries elementary schooling received such careful attention that by the time the Franciscan missions were founded in California, 1769-1823, an educational tradition had been firmly established. In the chain of twenty-one mission posts which the Friars built from San Diego de Alcala to San Francisco Solano at Sonoma, this educational tradition was continued along both religious and vocational lines. The best testimony to this can be seen in the mission buildings as they still stand. The Indians themselves were the workmen under the instruction and direction of the Friars. The pueblos which they organized in the same way, the stock-ranches, vineyards, and small in-

[41] Cf. the very revealing study reported by Lewis Hanke, *First Social Experiments in America*, Cambridge, Mass., Harvard University Press, 1935.

dustries which supported life in the missions, are additional evidence that educational work was wisely adapted to the condition and needs of the Indian. Thus from a primitive level of civilization the Indian was raised to a status of approximate equality with the Spanish colonist.[42]

Different too from the usual European pattern was the great educational experiment in Paraguay. The extraordinary enthusiasm of the Portuguese, who discovered, studied, and mastered the oceans and uncharted lands in the fifteenth and sixteenth centuries, was matched by the inspired activity of missionaries who went out from Portugal to the western world. Fathers Anchieta and Nóbrega are considered in Brazil as the founders of the nation. From the two centers of Bahîa and São Paulo the mission operations spread out in ever widening waves. In the centers themselves the primary interest was the education of the natives, though at the same time grammar schools and colleges were founded for the sons of the colonists. And the interesting fact is that the educational institutions of later Brazil grew out of the schools established, not for the colonists but for the aborigines. Out of São Paulo, after long vicissitudes and frequent mission migrations, the famous Reductions of Paraguay were founded. In the hundred Reductions, settled between 1609 and 1766, every village had its school. The children learned the rudiments of religion together with the rudiments of language and arithmetic. As they progressed they were taught the fine arts and the practical arts. Not only could they construct musical instruments, but they were able to compose and play excellent orchestral music. Similarly, under the tutelage of the Jesuits, they made over a waste-land into so thriving an agricultural and industrial community that their annual exports to Spain mounted into the hundreds of thousands of pesos. The remarkable transformation of these Guaraní Indians from cannibals to cultivated citizens of the "Christian Indian State" was the result of a long and intensive period of education. Again this education was distinctive: it was much more industrial, agricultural, and artistic than literary.[43] For a parallel one must go back to the educational work of the Benedictines of the seventh century in England, France, and Germany.

[42] On these California missions, cf. Sister Mary Stanislaus Van Well, O.S.B., *The Educational Aspects of the Missions in the Southwest*. Milwaukee, Marquette University Press, 1942.

[43] Cf. *Catholic Encyclopedia*, VII, 44-48, "Guaraní Indians," by James Mooney; and XII, 688-700, "Reductions of Paraguay," by A. Hounder.

Strangely enough, in the many official documents issued by the Holy See pertaining to the privileges and duties of the Padroado of Portugal and the Patronato of Spain, no explicit reference was made to the founding or conducting of schools. Perhaps it was a matter taken for granted. At any rate the missionaries did open many schools and carried on an extensive educational program, both formal and informal. There can be no doubt, however, that the lack of definite stipulations by the Holy See made the task harder and greatly reduced the scale of educational operations. After 1650, when Propaganda sent Vicars Apostolic to take charge of certain mission territories, the opening of schools was made mandatory. The directive of 1659 to the Vicars Apostolic of the Paris Foreign Mission Society was typical of the rule thereafter enforced by Propaganda.

> Build schools everywhere with great zeal and care. Instruct the youth free of charge in the Latin language and in Christian doctrine, using for this latter the vernacular. And see to it that Catholic parents do not send their children to be educated by unbelievers, but to you to be educated by your teachers.[44]

Despite this and further prescriptions, the Vicars Apostolic were beset with too many other problems to pay any considerable attention to education. Moreover, the number of missionaries laboring in the Vicariates was very small. As late as 1780 the Paris Foreign Mission Society had charge of only five mission fields, and in these had a total of twenty-nine missionaries. It is not surprising, then, that schools did not begin to flourish in the Vicariates until the nineteenth century.

The modern era of the missions has witnessed a remarkable expansion of educational facilities of every kind. The varied programs, suited to the requirements of different nations and to the needs of different levels of society, bring the Church's cultural action to bear more and more universally upon the peoples of the mission lands. The following list will show the more common types of institutions:

1. *Prayer Schools,* usually for instruction in the rudiments of the Faith, and without an academic program.

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[44] *Collectanea S.C. de Propaganda Fide,* 135, p. 43. On the conflict between Propaganda and the Padroado, cf. Ernest Hull, S.J., *Bombay Mission-History with a Special Study of the Padroado Question,* Bombay, Examiner Press, 1927. This conflict obstructed the work of Propaganda for many years.

2. *Primary Schools,* often divided into lower and upper divisions, sometimes comprising three divisions, i.e. Infant School, Lower Primary, and Upper Primary. In China the lower primary school consists of four years and corresponds in all essentials with the first four years of our American grammar school; the upper primary school is of two years. In India there are two *types* of primary schools, the ordinary and the superior: the former being for terminal students is of five years; the latter, for those with ability to go on, is of eight years.

3. *Vocational Schools,* embracing agricultural, commercial, industrial, and technical curricula. In some countries these schools are termed professional schools.

4. *Secondary Schools,* grouped into lower and upper (or higher); in some places the lower division is called "Middle School" and the upper division "High School." And the two divisions together are sometimes referred to as "Middle English Schools."

5. *High Schools,* modelled on the Lycée or Collège or Gymnasium, and embracing the equivalent of the last two years of the American high school and the first two college years. "Preparatory Schools" is a common name for these schools in certain countries, in as much as they are preparatory to the university.

6. *Catechists' Training Schools,* which are numerous in the larger mission centers especially. Their curriculum varies, and the standard also. After experience, some training schools developed a two-year curriculum instead of the more usual one-year course. In the two years at Ranchi, India, for example, the students take practical work in catechism, Bible and Church history, controversy, religious hymns, common agrarian law, elementary medicine, pedagogy, and a course of pastoral knowledge adapted to their future work. Meditation and other devotions are properly stressed throughout the two years.

7. *Normal Schools,* for the training of teachers in mission schools. For the most part these schools are now regulated pretty strictly by the government. Occasionally notice is found of a normal school for training vocational teachers. At Tindivanam in India the Brothers of St. Gabriel conduct such a school, and it is subsidized by the government.

8. *University Colleges,* found mostly in India, are affiliated to government universities. The Protestants have 32 affiliated colleges in India, the Church has 18. In 1933, enrollment in the Protestant colleges was 13,240, of whom 2,019 were Christians; the Catholic colleges enrolled 6,415, of whom 1,419 were Catholics. Catholic university colleges include those at Bombay, Madras, Mangalore, Trichinopoly, Bangalore, Calcutta, and

[46] For complete list and enrollments as of 1933, cf. *Nuntii de Missionibus* Romae, Vol. VII, No. 9, July 1936, pp. 348-351.

Palamcottah—conducted by the Jesuits; and those at Trichur, Changanacherry, and several smaller colleges conducted by religious women.[45]

9. *Advanced Technical Schools,* such as the Institute des Hautes Études at Tientsin, China, opened by the French Jesuits in 1924, with faculties in commerce and industry.[46] These schools are similar to professional schools in the United States.

10. *Universities,* usually comprising three faculties as a minimum requirement for recognition by the government. Properly speaking there are only six Catholic universities in mission territories, though the university colleges mentioned above are a close approximation. There is one Catholic university in Japan, the *Jochi Daigaku* or Catholic University of Tokyo, founded in 1913 by a group of German, French, and American Jesuits. It is also known as the Sophia University. In China there are two Catholic universities (the Hautes Études will be a third when it adds another faculty), namely, Aurora University at Shanghai, established by the French Jesuits in 1903, and the Catholic University of Peking, known as *Fu Jen,* which the American Benedictines opened in 1925 and turned over to the Society of the Divine Word in 1933. The Levant has one Catholic university, St. Joseph's at Beyrout, founded in 1875 by the French Jesuits. Lastly, the Philippines have two Catholic universities, the University of Santo Tomás, dating from 1611, conducted by the Dominicans, and the Jesuit Ateneo de Manila.

In an appendix to *Across A World,* Father Considine charts the schools in mission fields.[47] It seems probable that the figures are of 1934. They add up to 31,383 elementary schools with an enrollment of 1,765,875 pupils, and 3,311 secondary schools with an enrollment of 327,264 pupils. The grand total is 36,694 mission schools educating 2,093,139 pupils. To these figures, however, must be added, at a conservative estimate, 25,000 students attending various Catholic universities, university colleges, and other schools above the secondary level, not to speak of the very considerable enrollment in the more than 215 normal schools conducted in mission centers. The number of students in minor and major seminaries on the one hand, and in "Prayer Schools" on the other, do not enter into the calculation.

[46] The Institute des Hautes Etudes affords an interesting comment on educational results in terms of conversions. Cf. above, notes 15-21 and accompanying text. At the Hautes Etudes conversions were slow at first, four to a hundred students. In 1931-32, however, there were 36 conversions, 48 in 1932-33, 40 in 1933-34, and 25 more in January 1935. *Nuntii de Missionibus,* Vol. VII, No. 1, May 1935, p. 8. At Wah Yan College (a high school), Hongkong, between January 1933 and December 1936 there were 165 conversions. *Ibid.,* VII, No. 12, February 1937, p. 476.

[47] Pp. 382-83. The statistics are those of the Society for the Propagation of the Faith. It is unfortunate that no world mission census has been published since that of 1934. In fact, up-to-the-minute statistics on the missions are very difficult to obtain.

A clearer idea of the really phenomenal growth of mission education can be gained by fitting into these comprehensive statistics the progressive development of educational facilities in specific mission areas. Since almost all centers report a large increase in the number both of schools and of pupils, it will suffice to give a random sampling of the more available data.

In the six years between 1885 and 1892 Father Constantine Lievens evangelized the territory of Chota Nagpur with astonishing results in conversions. Afterwards the mission went slowly about improving the social condition of the converts. In 1911, however, there were only 128 primary schools and a total of 2,500 pupils in all types of Catholic schools. Within the next twenty years, 1911-1931, chiefly under direction of Bishop Van Hoeck, the number of pupils mounted to over 26,000. Primary schools grew from 128 to 761, "Middle English Schools" (equivalent to the first two years of the American high school) from none to 12, normal schools from none to 3, and high schools (equivalently the last two years of the American high school and the first two college years) from 1 to 3.[48]

Scarcely less noteworthy was the educational expansion between 1920 and 1930 in Basutoland. From 72 schools and 6,500 pupils in 1920, the mission raised the number of schools to 114 in 1928, to 130 in 1929, and a year later to 220, with an enrollment of 17,000 pupils. Of the 125 schools which the government approved in 1930, 90 were newly opened Catholic schools, and in that same year the government recognized the post of superintendent of Catholic schools, granting the superintendent a yearly subsidy of 200 pounds. The next ten years, 1930-1940, witnessed a steady maintenance of the progressive policy of the previous decade; from 220 the schools grew to 315, and the number of pupils to 33,000.[49]

A third instance of rapid growth is furnished by the missions in British East Africa, which in 1939 had a Catholic population of 1,575,262, representing an increment of nearly 100,000 in a year. At that time the mission schools numbered 16,639, educating 568,463 pupils. Of these the bulk consisted of 433,402 readers in 14,571 catechetical centers, often called "bush schools." The secular knowl-

[48] Cf. *L'éducation Chrétienne aux Missions.* "Vingt Ans de Politique Scolaire au Chota-Nagpore," par le P. L. Dumoulin, S.J., pp. 246-49.

[49] *Fides News Service.* No. 265, June 11, 1931; *Catholic Missions.* XVIII, p. 21, April-May, 1941.

edge acquired in these schools is somewhat rudimentary; but for those who were able to advance the mission maintained over 1,900 elementary vernacular or "Village Schools" with an attendance, in 1939, of 120,593. Besides, 169 secondary and vocational schools were taking care of 14,468 students, many of whom were capable of reaching the matriculation standard.[50]

As a last example, the outstanding growth of primary education in the Belgian Congo may be cited. The following statistics tell their own tale.[51]

	1936	1937	1938	1939
Catholic Population	1,601,144	1,767,492	1,961,839	2,146,925
Primary Schools	11,145	14,529	15,776	17,889
Primary Enrollment	444,082	554,199	565,982	726,266
Vocational Schools	112	116	102	106
Vocational Enrollment		3,786	3,146	4,047
Middle Schools	27	32	45	37
Middle-School Enrollment		1,856	2,263	2,785
Normal Schools	31	37		
Normal-School Enrollment		2,491		

Thus the three-year increase in Catholic population was 545,781; in primary schools the increase was 6,744 schools and 282,184 pupils. It is to be noted that of the 2,146,925 Catholics in the Congo in 1939, all but 18,939 were natives.

H. *Conclusion*

In his work on *Catholic Mission Theory,* Dr. Joseph Schmidlin sums up his discussion of the missionary aim by saying: "We have now shown that the principal aim of the Catholic mission is religious, and why it is so: it is, first, the conversion of pagans individually, but also the social Christianization of a people and the organization of a Church.[52] He maintains that with their religious task and activity, the missions pursue an aim that is cultural in the widest sense of the word. The intrinsic explanation of this dual missionary aim lies in the ideal and real connection between culture and religion, above all

[50] *Fides News Service,* No. 719, February 3, 1940.

[51] Data based on the *Fides News Service,* No. 563, February 6, 1937; No. 617, February 19, 1938; No. 720, February 10, 1940.

[52] Joseph Schmidlin, D.D., *Catholic Mission Theory* (Katholische Missionslehre im Grundriss), A Translation. Techny, Ill., Mission Press, S.V.D., 1931, p. 332.

between culture and Catholicism. He then describes the general cultural action and achievement of the missions. What he says on this head will be a fitting conclusion to the necessarily sketchy treatment which has been given in this study.

> In so far as the elevation of the intellectual level is concerned, the educational and training institutes of present and past missions (from universities and seminaries down to primary catechetical schools) furnish ready and convincing proof that Christianity and the Church are a civilizing power of the first order. In their school program the missions have almost always included, not only religious instruction, which in itself, as shown, partly presupposes and partly produces a certain degree of culture, but also a series of secular subjects, elementary and advanced. The mission schools attach chief importance to the *influences* of education,—the strengthening of the will and the ennobling of the heart,—because their first duty is to prepare their pupils for life and to fulfill their social task. But that they also transmit formal education and material knowledge is universally admitted by informed critics, and is clearly proved by results (examinations, appointments, etc.). Partly in connection with the schools and to some extent independently, the missions also display a scientific and literary activity in promotion of intellectual progress. As examples of this activity, we may cite their researches in geography, geology, botany, zoology, ethnography, sociology, the science of religion, philology, and literary history, and also their creation or enrichment of native literature with the Bible, catechisms, dictionaries, etc., in which work they follow the footsteps of Ulfilas, the Apostle of the Goths. The fact that, in the service of the Gospel, they broaden and to a certain extent Christianize native languages and literature by the introduction of Christian ideas and terms, constitutes an intellectual and cultural revolution and development of wide significance.[53]

[53] *Ibid.*, pp. 334-35.

III. LITERATURE AND THE PRESS

A. *Introduction*

Almost anybody who keeps in touch with the Catholic press has heard of the Bombay *Examiner* and the *Catholic Herald of India.* The renown of the *Jesuit Relations* is world-wide. Scholars pay deserved tribute to the ethnological studies of Father William Schmidt, S.V.D. and of the Jesuits Emil Licent and Teilhard de Chardin. To the Chinese nation the hundreds of scientific treatises written in Chinese by Fathers Schall, Ricci, Longobardi, and Verbiest are a cherished legacy of a brilliant missionary enterprise. And widely known and esteemed in the learned world are the linguistic and ethnologic dictionaries which over many centuries missioners have compiled in practically every tribal dialect.

What is not so well known is the extent to which the Church has developed the apostolate of the press and of literature in missionary lands. Not many are aware, for example, that Chinese Catholics publish, even in the midst of war, a daily newspaper, and that large presses are run in China by the Franciscans, Vincentians, Jesuits, Society of the Divine Word, and members of the Paris Foreign Missions; that Japan has a well-organized and effective Catholic Press Bureau in Tokyo, which publishes not only a weekly paper but many books, pamphlets, and reviews for Christians, adults and children, and for non-Christians; that some years ago the Catholic University of Tokyo launched the publication of the first Japanese Catholic Encyclopedia; and that in India, China, Japan, the Philippines, Syria, and elsewhere there exist flourishing Catholic Literature committees for both the production and dissemination of Catholic publications. Not generally known either is the vast *Bibliotheca Missionum,* begun by the Oblate Father Robert Streit and continued by two of his confreres, Fathers Rommerskirchen and Dindinger, who are also the compilers of the annual *Bibliografia Missionaria.*

Traditionally the Church has recognized the value of literature in its widest meaning as a potent auxiliary force in the propagation and preservation of the Faith. Even the Apostles, while they attached chief importance to their preaching, published a written message in their Gospels and Epistles. So too the Fathers of the Church, and in particular the great Apologists, employed the written word as a spe-

cial missionary means of reaching the non-Christians. There was less use of this medium during the Middle Ages. But following the invention of printing, which providentially coincided with the great explorations and discoveries, the modern missions have increasingly devoted themselves to the literary apostolate.

Nowadays, because of the immense influence of the press on the people and because of the general spread of education and of the ability to read, the press is a vitally important instrument of the missionary Church. Its work is scarcely less useful or indeed less necessary than that of the schools; for the one is the companion and completion of the other. In most countries, too, it is the press that initiates and propagates social movements and new religions. The Protestants have in general outstripped us in recognizing the possibilities of the written word in modern times, or at least in utilizing them to the full. It is true, however, that in doing so they often shoot wide of the mark, as when their Bible societies spread Bibles by the hundreds of thousands over pagan territories and rely mainly on this means to bring pagans to Christianity.

The Church, on the other hand, though its limited resources may delay or curtail the complete carrying out of its program, never confuses the relation of various missionary means to its one missionary aim. Literature and the press are important means, but they are subordinate to that "first and soundest pamphleteer," oral instruction, or tradition. Nor does subordination belittle. The Church is fully cognizant of the fact that a vigorous and well-edited Catholic paper or home magazine will often arouse the curiosity of non-Christians about Catholicism; will tend to lessen prejudice against the Faith; will aid in counteracting the spread of false doctrines and attitudes that enter the mission country from, say, Europe or America; and will help in bringing the Faith into the daily lives of those who profess it. On its part, Catholic literature will put the more cultivated classes into close touch with the teaching, the principles, and the spirit of Christ, and will thus succeed in elevating, regulating, and perfecting even such developed cultures as those found, for instance, in China, India, and Japan. In a word, it will translate Christianity into the language most intelligible and appealing to the pagan peoples—the language of their own culture.

Under the heading of "Literature and the Press" will be included many forms of the written word. Of course, not all these forms can

be brought into play in each sector of the missions. Some, too, are more directly useful than others, and some are more adaptable to a particular stage of civilization than to another. Mission presses are considered a valuable adjunct to any mission center. The following list, while not pretending to be complete, gives the principal categories of mission publications:

Dictionaries and grammars of the languages and dialects of the mission countries; comparative language studies.

Studies on comparative religion.

Translations of the Bible or selections from the Bible, with proper explanations and commentaries.

Translations of other Christian classics into the native languages.

Preparation of suitable textbooks for the schools.

Preparation of catechisms, the teaching manual for the catechists and the lesson-book for catechumens, neophytes, and Christian children.

Apologetical works; Bible histories; prayerbooks and hymnals; lives of the saints and other ascetical works.

Histories of the countries and of geographical divisions in which missionaries labor.

Histories of the missions themselves.

The translation of important scientific, philosophical, and literary works of foreign countries in order to transmit the cultural treasures of these countries and win influence and respect for Catholicity and its representatives.

The gradual creation of an indigenous Christian literature; this will be original or at least an adaptation.

Publication of learned journals and reviews; and also contributions to existing journals and reviews.

Catholic newspapers, daily and weekly.

Popular Catholic magazines for the young and for adults.

Reviews for the clergy and for religious.

Mission news-letters to interest Catholics in every part of the world in the mission apostolate.

Fiction, especially stories for the young.

Mission authorities and ecclesiastical synods have on many occasions discussed the problems connected with the production of mission literature. First come the perennial questions of men and money. Who should write the literature, and who publish it? How is it to be financed? Then there are such problems as the mastery of mission languages and dialects, the accommodation of thought and language to the native viewpoint and intelligence or stage of cultural advancement, the training of native writers, the enlisting of Catholic committees to help in the diffusion of Catholic publications, the establishment of public and private lending and consulting libraries for stu-

dents. Although it would be an exaggeration to say that the missions have been entirely successful in coping with these problems, there is sufficient evidence to show that they are not admitting defeat in regard to any of them. The progress of the press in the several mission jurisdictions will be pointed out following a survey of literary activity in the missions of the past.

B. *The Press in the Older Missions*[54]

As early as 1537, Bishop Zumarraga, of Mexico, imported printers to that mission field. Between 1540 and 1600 more than ninety works for instructing the Indians—primers, prayerbooks, catechisms, books of devotion, etc.—were published at the Bishop's expense. The Franciscans, Jesuits, and Augustinians furthered the progress of the press in Mexico by setting up their own printing establishments. The "new art" was introduced into Peru by the Jesuits in 1584. On the initiative of Father Joseph de Acosta, they published there large numbers of catechisms, grammars, prayerbooks in the Quechua and Aymara dialects, and an ambitious Aymaran dictionary. In Paraguay, too, despite the primitive state of culture, the Jesuit Reductions had their own presses which, after 1700, turned out sumptuous volumes in the Guaraní language. There is record of at least two of their productions: the ascetical treatises of Father Nieremberg and a catechism, edited by a native catechist, Nicholas Yapuguai, in 1724. The Guaraní Indians proved to be apt pupils of the typographic art, and of engraving and designing.

Father Blancas, a Dominican, with the help of a Chinese printer, set up the first press in the Philippines about 1590. The native Tagals, quick to learn, soon became expert printers. Assisted by them, the presses of the Dominicans at Santo Tomás, and of the Jesuits and Franciscans, were turning out, by the beginning of the seventeenth century, a variety of publications. Not until the nineteenth century were other than mission presses established in the Philippines.

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[54] On Mission literature, cf. Pierre Charles, S.J., *Les Dossiers de l'Action Missionaire*, No. 132 (October 1928), "Les Oeuvres de Presse." Also Joseph Schmidlin, *Catholic Mission Theory*, pp. 426-435; *Autour du Problème de l'Adaptation*, pp. 202-212, "La Presse en Missions," par M. l'Abbé Corman; *Les Conversions*, pp. 185-199, "Le Rôle de la Presse au Japan," par don Giancarlo Castagna; *Obstacles à L'Apostolat*, "Les Obstacles à l'évangélisation de la Chine," par le T.R.P. Joseph Rutten, pp. 41-45; Roman Zulaica Garate, *Los Franciscanos y La Imprenta en Mexico en el Siglo XVI*, Mexico City, 1939; Carlos E. Castaneda, *Beginnings of Printing in America*, Austin, Texas, St. Edward's University, 1940.

In India the first presses were those of the Jesuits. Indeed for two hundred and fifty years no others were known in the whole of Hindustan. As early as 1556 a press was being used at Goa in the College of St. Paul; a little later a second was installed in the Professed House; and a polyglot press in the College of St. Ignatius used the native alphabets for publishing books in the dialects of the Canarais, Mahratti, Kankani, and others. In the south of the Peninsula, among the Paravers on the Fishery Coast, books were printed in the Tamil dialect; at Cochin, in 1577, in the Telugu, the Malayalam, and the Dravidian tongue; and at Vaipicota and Ambalacota in the tongue of the Syro-Malabar Christians.[55] But for some unknown reason these presses in the south of India had disappeared before the eighteenth century; so that permission was obtained to have the works of Fathers de Nobili, Beschi, and their confreres printed on the Protestant presses at Tranquebar.

Indo-China possessed perhaps but one printing press up to the nineteenth century. This lack was offset, however, by the importation of books from China, whose position in the Far East was remarkable. A vast country, it had a numerous class of the cultivated who spoke and read one and the same language,—a language which the Koreans, the Japanese, and the Annamese were likewise able to read. The spread of Chinese written works was therefore on an enormous scale. The saying of Father Matthew Ricci is well known: China will be converted rather by books than by preaching. Ricci's own Chinese *Dialogue on Christian Doctrine,* which appeared in 1584, ran into hundreds of thousands of copies. By 1637 missionaries in China had already published more than 215 works, principally on religion, morality, philosophy, and the sciences. According to Cordier's *Bibliotheca Sinica,* the ancient Chinese mission produced 395 works, of which 131 were written by Jesuits, 35 by Franciscans, 3 by Dominicans, 1 by Lazarists.

The press in Japan was initiated by Father Alessandro Valignani, who had already set up a printing establishment at Macao in 1590. Seeing the need for developing a native clergy in Japan at the earliest possible moment, he went about supplying books in Japanese, Latin, and Portuguese. The presses were imported from Portugal and set

[55] Cf. for many further details *Après La Conversion,* Louvain, Museum Lessianum. 1931, pp. 167-180, "Le Rôle des Productions Littéraires Catholiques dans l'Ancien Maduré, 1600-1800," par le Pierre Dahmen, S.J.

up, first, at the College of Katsusa, then in 1592 on the island of Amakusa, and in 1598 at Nagasaki. From these presses Japan was flooded with the Lives of the Saints, which greatly appealed to a people, like the Japanese, given to hero-worship. But the presses produced other works also—a history of Japan in Japanese, the ascetical treatises of Louis of Granada, the Imitation, and innumerable holy pictures.

Mention should be made of the signal contribution to the missions made by the Congregation of the Propaganda. Its splendidly equipped press printed *gratis* many works which missions sorely needed but did not have the facilities nor the resources to produce. And in the eighteenth century it extended its services by the addition of a polyglot press on which it publishes works in forty-four different alphabets.

C. *The Press in the Missions Today*

Probably the four leading characteristics of the modern press as they affect the missions are, first, the wholesale expansion of printing and of facilities for distributing printed matter; second, the rise and rapid development of newspapers and periodical literature; third, the secularization of the press, growing out of the principle of liberty, that has in effect permitted powerfully vocal "isms" of almost countless varieties to spread pernicious doctrines broadcast and do incalculable harm; and fourth, the competition of the Protestant press in India, Japan, China, Korea, Africa, and the islands of the South Pacific, aided in a great degree by their numerous and active Bible societies.

It cannot be said that Catholic missions have responded to the challenge of these new situations in anything but a fearless way. Nevertheless, their lack of resources, when compared, say, with those the Protestants have, too often put them in a defensive position. They cannot edit enough papers and journals nor publish enough books and pamphlets to protect *and* propagate the Faith. As a result, a great deal of their effort is concentrated on the miserable business of undoing the damage wrought by anti-Catholic and anti-religious forces. The situation will likely continue until such time as the Catholic world is aroused to contribute more and more generously both personnel and money to the great cause of the missions. Bishop Paul Yu-Pin, writing in *America,* April 22, 1944, continues the appeal he has made over and over again, an appeal for *personnel* to

help in winning a China at peace to the Kingdom of Christ. "Shall we have an army of officers alone? Shall it be made up only of priests and nuns? No, we must have the rank and file; we must have the lay folk to fight under the leadership of the clerical officers." His vision of work to be done and of the opportunities for doing it cannot but create, in time at least, a new mission era, in which the Catholic laity will give themselves, and not merely their money, as teachers and writers in the foreign missions.

However, despite handicaps, the status of the Catholic mission press today far surpasses that of the older period. Some of the signs of its vigorous growth and effectiveness may be seen in the following facts, which for brevity's sake are merely catalogued.

1. At the time of the Vatican Missionary Exhibition, 1925, some 110 papers and periodicals were being published in mission lands; in 1941 the number had grown to 346.

2. Among the more than 150 printing establishments maintained in mission centers, quite a number are operated on a large scale, producing not only many books and pamphlets, sometimes in several languages, but also numerous papers, magazines, and learned periodicals. Such, for example, is the Maison Nazareth of Hong-Kong, founded and directed by the Paris Foreign Mission Society; such are the Jesuit presses at Beyrouth, Zikawei (Shanghai), and Mangalore, of the Society of the Divine Word in Manila, and of the Franciscans in Japan, at Sapporo, and in China, at Yenchoufu.

3. A considerable number of mission periodicals and reviews stand out for exceptional quality as well as wide circulation. Among these may be listed the Bombay *Examiner,* dating from 1850, the *Catholic Leader of Madras,* the *Week* of Bombay, Calcutta's *Light of the East* and *New Review,* the *Rock* of Hong Kong, the weekly *Philippines Commonweal* and monthly *Cultura Social.*

4. Before the present war, Chinese Catholics were publishing two daily newspapers. They are still publishing one and have laid plans for inaugurating several more when peace comes. From China too we have the great apologetical catechism, *Yao Li In Shen,* in nineteen volumes, by Father Elizondo, S.J., printed at the Wuhu Catholic Mission Press, and the important monthly journal for missionaries, the *Collectanea Commissionis Synodalis,* issued by the Synodal Commission.

5. The growth of the Catholic press in Japan has been one not only of activity but especially of organization. The Catholic Press Bureau, founded in 1928, enlists the services of religious, Japanese secular priests, and competent laymen. Under its direction are published two reviews, *Koe* (the Voice) and *Katorikku* (The Catholic), and the weekly newspaper, *Nippon Katorikku Shimbun* (The Japan Catholic Newspaper). More than once the leading daily papers of Tokyo have asked the Bureau to supply articles on the Church and on Catholic events. The Bureau likewise publishes pamphlets and much other apologetical literature. Presses are maintained by the Franciscans at Sopporo, by the Japanese clergy at Nagasaki, by the Salesian Fathers in Tokyo and at Miyazaki. The Paris Foreign Mission Society has been a pioneer of the Catholic press in Japan.

6. The Catholic universities in Japan, China, and Syria publish learned journals that have acquired a solid reputation for scholarship. Each is dedicated to studies in the culture of the respective countries.

7. One of the most promising modern developments of Catholic action through the press is the founding of Catholic press committees in almost every sector of the missions. The prominence of laymen in this work is particularly significant. First in importance is the Indian Catholic Truth Society, established in 1909. A local but very influential and enterprising association is the Catholic Truth Society of Hong Kong. At Hiroshima, Japan, the Institute for Philosophy and Science translates into Japanese important European works as well as Catholic Truth Society pamphlets, mainly for non-Christians. The Catholic Press Committee of Trincomalie, chartered in 1932, constituted itself a Catholic information center and a center for remailing Catholic literature to libraries and non-Catholic schools. In China, the Alumni Committee of the Hautes Etudes has edited since 1929 a monthly for youth, the *Pei-tch'-enn* (North Star). The Catholic Literature Committee of Colombo, Ceylon, has in recent years brought out a new edition of the works of the great Oratorian, Father Jacome Gonzalvez, and sponsored the publication of the classical Sinhalese poem, Kustantinu-Hatana, written by a noted Sinhalese poet after his conversion to the Faith. A Catholic committee at Pekin began in 1925 to issue weekly tracts on Catholic subjects. The subjects of the tracts were grouped under five heads: (1)

popular exposition of Catholic truth; (2) answers to Chinese prejudices and objections against Catholicism; (3) refutation of erroneous principles and ideas entering China from foreign sources, especially new religions, communism, and Protestant views on Catholicism; (4) the Catholic way of life; (5) lives of the saints.

It will be noted that in recording activities of the Catholic press in missions,—instances of which could well be multiplied,—no account has been taken of dislocations caused by war. No doubt much progress has been temporarily stopped or retarded. Nevertheless the evidences of organized and enterprising action are such that one may reasonably expect an immediate resumption of this progressive effort with the coming of peace. If a scale of operations comparable to that of the prewar era is adopted, the day when the Catholic press will be a preponderant force in the missions will not be far off.

IV. OTHER FORMS OF CULTURAL INFLUENCE

Hard and fast distinctions cannot always be drawn between a first and a second degree of magnitude or influence. Undoubtedly education and the press have been the two most influential agents of the Church's cultural action in the missions. Probably they will continue to be such. At one time, however, religious drama held a more conspicuous place in some missions than did the press, and in the future radio may prove to be a more decisive factor than any other. Besides mission schools and literature, the instruments of cultural influence which minister effectively, within given limits, to the purpose of missions, are religious drama, the indigenous arts and crafts, music, the cinema, and radio.

A. *The Practical Arts*

It is understandable that the teaching of the practical arts, or crafts, should be a staple of missionary enterprise from the beginning. They are adapted to any stage of civilization but in a particular way to improving the manner of living among the more primitive peoples. The vocational character of the crafts makes them serviceable in training the neophytes in such moral habits as industry, patience, neatness, etc., as well as in preparing them to live in an environment more favorable than before to the practice of the Faith. Many a missioner has capitalized on the fact that "making things" has a natural attraction for the young, and elicits their interest and concentration. Under such propitious circumstances it is comparatively easy to draw their minds from the making of things to the Maker of all, or from the church set in the heart of the mission, which they are helping to build, to the significance of the Church, its steeple, bells, sanctuary, and altar. Often too, when the missioner's ingenuity is sorely taxed to explain in the simple native language the mysteries of the Faith—God, His moral law, His Providence—he can do it best by analogies taken from the common facts of nature and from the practice of the practical arts. A classic example of this is the experience of Father Kino in evangelizing the abandoned Indians of Lower California. As he was trying to explain to them the Resurrection of Christ from the dead and the final resurrection, he noticed some apparently lifeless flies lying partly buried in the dried sand. Taking them in his hand, he

blew his warm breath on their bodies and they came to life. When the astonished Indians shouted *Ibimu huegite,* they gave him the native term which he had been seeking and, even more important, showed him they had caught the meaning of the mystery.

B. *The Theatre*

Religious drama was turned to excellent account in the apostolate of the older mission period.[56] It was especially cultivated in the territories governed by the Portuguese and Spanish patronage, partly no doubt because it was much esteemed in the countries from which the missionaries came. To Mexico, Paraguay, and Brazil, to India, the Philippines, and Japan, the padres brought the well-known dramas that had been enacted time and again in the schools, churches, and public squares of European cities: dramas like the Sacrifice of Isaac, the great mystery play centering about the Fall, the Magi, the Capture of Jerusalem, the Passion Play, the Last Judgment, the Struggle between Good and Evil, John the Baptist, the Martyrdom of St. Barbara. These dramatic presentations, drawn from the old and new Testament and from Church history, were a regular and normal means of doctrinal instruction. Oftentimes they bore a rich harvest of conversions. Though occasionally written in the European languages, they were for the most part strictly indigenous productions adapted to the native genius, customs, and conditions. Magnificence of settings, brilliance of pageantry, and throngs of actors are considered by the generality to be a Hollywood invention. But they were a commonplace of the theatre of the sixteenth and seventeenth centuries to both Europe and the new world. More often than not the theatre itself was a great city square, for the reason that no building could accommodate the multitude of spectators.

The success of religious drama in Mexico was phenomenal. In 1539, for instance, under the direction of the Franciscans the Indians of Tlascala staged in the public square a gigantic spectacle in the form of a mystery play, "Original Sin." The Garden of Eden, made very real with tropical trees and plants and living animals, provided a dramatic setting for the dialogue between Adam and Eve, the

[56] Cf. *Après la Conversion,* pp. 181-191, "Le Théâtre Missionnaire," par le P. Pierre Charles, S.J.; *Autour du Problème de l'Adaptation,* pp. 115-6; Pierre Charles, S.J., *Les Dossiers de l'Action Missionnaire,* No. 140 (1929), "Le Théâtre Missionnaire"; Carlos F. Castaneda, *The First American Play,* Austin, Texas, St. Edward's University, 1936.

temptation, the Fall, and its aftermath. Again at Tlascala, in 1544, the peace signed between Charles V and the French was celebrated with the presentation, before the Blessed Sacrament exposed, of "The Capture of Jerusalem." Cortez himself, the Conquistador, played the role of Sultan of Jerusalem and after the defeat requested baptism. Along with Cortez many of the Saracens, whose parts were taken by actual catechumens, asked for and received baptism during the performance itself. At its close, the Blessed Sacrament was carried in procession through the streets of the city.

Beginning in 1572 the Jesuits were active in writing and staging religious plays in Brazil and Paraguay. Among others, the famous Father Anchieta composed a number of plays in the Tupi language. His "St. Lawrence" and "The Wicked Rich Man," produced in many parts of Brazil, were said to have led to mass conversions. Reporting for the Philippines, Father Alonso Fernandez, O.P., stated that by 1615 mystery plays and comedies in both Spanish and the native tongues had become an established activity of the missionary apostolate. Special mention is made in Philippine history of the happy result attending a performance of "The Martyrdom of Saint Barbara" on the island of Bohol, north of Mindanao. The play so affected the natives that they renounced on the spot long-standing superstitions and expelled the magicians who had held them in thrall.

What is the status of religious drama in today's missions? It is generally agreed that it is less influential than it was in the past. Not only have modern conditions made it advisable to adopt and stress other missionary means, but the generally secular and frivolous, not to say corrupt, tone of the theatre has multiplied difficulties in accommodating sacred themes to the changed taste of the people. Though less true in some mission countries than in others, this condition is fast becoming common wherever the press and other "secularizing" agencies gain an ascendancy over the masses. On the whole fewer plays are produced in the missions, and it is rare to hear of a performance in the open before the vast audiences spoken of in older missionary history. However, the dramatic tradition has by no means died out. It is kept alive by the annual college plays, notably in the Philippines and in India, and by the occasional festival performance marking a mission jubilee or some outstanding event of the locality or country. It is interesting to notice the recurrence of old biblical themes even in these modern productions. As is true

of many other aspects of the intellectual apostolate, no comprehensive and up-to-date survey of the status of religious drama in modern missions seems to have been made. A few examples of performances, found recorded here and there in mission chronicles, may be cited: the "Beatification of St. Jeanne d'Arc," the "Holy Infancy," and the "Passion Play" at Tananarive (Madagascar); "The Twenty-Six Martyrs of Japan" at Osaka, and the historical drama, "Grace Hosokawa," at Tokyo (in 1940); the "Passion Play" at Chota Nagpur; the "Father Pro" at Trincomalie in 1935; and the repertoire prepared and staged at Ranchi,—"Cain and Abel," "Daniel," the "Martyrs of Lyons," and "Agapitus."

In some sections of the missions less elaborate forms than the classical comedy and tragedy have been preferred. Pantomimes, dramatic dialogues, and choral dancing were popular in the Reductions of Paraguay. Classic drama flourished in China. Yet the simpler dramatic pieces of the travelling story-tellers also had a very wide appeal. It was this popular form that suggested to Candida Hsu a plan for spreading Christianity among the Chinese. Granddaughter of Hsu Kuang-Ch'i (Paul Sip), most famous of Father Ricci's converts and former prime minister of China, Candida Hsu spent her entire fortune building some forty Catholic churches and protecting missionaries in times of persecution. Her idea for propagating the Faith was the preparation of a dramatic story of the life, death, and resurrection of Our Lord, adapted to the art of the travelling story-tellers and through them circulated over the length and breadth of China. The idea seems to have been carried out, but how widely and with what success is not known.

C. *Native Art*

It is doubtful that the indigenous art forms were much developed by missionaries.[57] For one thing, the old adage, "Art is long, time is fleeting," appeared literally true to the overworked missioner. The arts of the East, in particular, demanded a long apprenticeship and unusual skill in the pupil. Sometimes converts to the Faith shrank from studying and imitating certain styles of pagan art, such

[57] Cf. *Autour du Problème de l'Adaptation,* pp. 213-231, "La Nécessité d'un Art Chrétien Indigène en Pays de Mission," par le P. Ten Berge, S.J.; *L'Ame des Peuples à Évangéliser,* Louvain, Museum Lessianum, 1928, pp. 222-3, "L'Art Chinois et son Application à l'Enseignement du Catéchisme," par le P. Schram, C.I.C.M.; Pierre Charles, S.J., *Les Dossiers de l'Action Missionnaire,* No. 141, "L'Art Indigène."

as the Buddhist pagodas and much of the traditional statuary. But principally, the missionaries were not artists, and convert artists were rare. This does not mean that the missiological problem of utilizing the native arts in the service of the Faith has been disregarded. At least in more recent times it has been widely and thoroughly discussed,—in the United States, apropos of Chinese architecture and the work of the Benedictine, Father Gresnigt, at Peking; in France, led by Father Aupiais, apropos of the Dahoman (French West Africa) decorative arts; in Belgium and the Indies, apropos of church architecture in Hindustan; in Holland, apropos of Javanese Christian iconography; and in Germany, from the point of view of general theory.

One of the notable undertakings of *Fu Jen,* the Catholic University of Peking, is the establishment of a school of Chinese Christian art. Under the direction and inspiration of the Chinese artist, Luke Ch'en, the school's objective is to continue the great traditions of Chinese painting and to adapt those traditions to the service of the Church.

A similar development has been taking place in Java. The beginnings of a Javanese school of art were made by Jules Schmutzer, a fervent Dutch Catholic born in Java. Schmutzer's sculptures have attracted wide attention. Most prized are his Sacred Heart, the Madonna and Child, the Praying Angel, and the Blessed Trinity. These statues are in the church at Gandjouran (Java) which the artist himself designed in a modified Javanese style.[58]

Mention should also be made of the remarkable Phatdiem Cathedral in Indo-China, which was built on Annamese lines from the plans made by the celebrated Annamese priest, Père Six.

D. *The Cinema and the Radio*

These two are comparatively new agencies of the Church's cultural apostolate. Both, however, are excellent means of mission propaganda not only within but also outside the missions.[59] Just as the

[58] On the Javanese school, cf. *Autour du Problèm de l'Adaptation,* pp. 220-26, "L'art Ancien de Java—Java Docet," par le P. Ten Berge, S.J. (with two pages of illustrations).

[59] For the cinema, cf. *L'éducation Chrétienne aux Missions,* pp. 117-135, "Le Cinéma et les Missions," par M. l'Abbé Paul Catrice. On radio, cf. *ibid.,* pp. 284-86, "De Radio in dienst van de missionarissen," by Father Lector J. Dito, O.P. Cf. also various printed materials issued by the missions of the Philippines, China, India on radio broadcasts.

general spread of education and of the ability to read have tremendously increased the power of the press, so too they have contributed to the extraordinary influence which the cinema and radio exert in the modern world. Unfortunately the force of this influence is on many occasions harnessed to unworthy and devious uses. Witness the diffusion of communist propaganda by press, radio, and cinema. Not many years ago all Paris flocked to see the elaborate Soviet film, "Le Chemin de la Vie," produced in French in the French manner, which the press characterized as an especially skillful and artistic apotheosis of the bolshevik ideology and technique. What the Soviet and kindred forces seize upon for sinister purposes, the missions must turn to the cause of Christ. Undoubtedly the development and adaptation of the cinema and the radio for mission purposes will be one of the major projects of the postwar era. Although a beginning has already been made here and there, the meagre notice given to these media in mission chronicles is probably symptomatic, not of an underestimation of their value, but of their as yet limited use.

In 1933 the Abbé Paul Catrice published a list of the twenty-five Catholic mission films which had been produced up to that time.[60] The list showed that progress had been greatly speeded in the previous few years. Best represented on the list were the missions of Madagascar, Algiers, and Syria. Several ambitious projects were reported under way, among them a sound film on a grand scale of the missions of India, which Father Van Spreeken, author of four motion pictures on Madagascar, was preparing. The Abbé described for Catholic emulation the sound film which the Protestant mission board had recently released dealing with the Protestant universities of China. It included in its ensemble of effects native music and a conference conducted in Chinese. The first film produced in Japan was that on the twenty-six martyrs of Nagasaki. An experienced Japanese Catholic collaborated with missionaries in its preparation. Shown in Tokyo, Nagasaki, and other centers of Japan, it attracted large audiences and caused considerable newspaper comment. Another Japanese project was the arranging of a depot that would place films of a religious and educational character at the disposal of missionaries throughout Asia and Africa. The Salesians sponsored this project; and they likewise

[60] *Les Missions Catholiques* (Lyon), 1 mars et 1 juin, 1933 (quoted in *L'éducation Chrétienne aux Missions*, p. 123).

have a Pathe film center in Japan which provides a weekly service to its active propaganda centers.

The viewpoint which Father Dito, O.P., took in his address at the 1933 Louvain Semaine de Missiologie, "Radio at the Service of Missionaries," was that radio (1) keeps the missioner informed on a variety of topics and events; (2) frees him from isolation; (3) provides him with a legitimate diversion.[61] No doubt the radio does all these things; but of course it should do much more. Great developments have taken place since 1933. Owing to the absence of assembled data, it is difficult to say how much these developments have affected the missions; that is, how extensively missions have acquired and made use of facilities for broadcasting the Faith via the radio. However, three examples belonging to the years just prior to Pearl Harbor will serve to show that at least in a number of places the radio was being used effectively to minister to the Church's cultural mission.

The first example is the work of the Catholic Truth Society of Hong Kong, which broadcast a program in English and in Cantonese on alternate Sundays. The aim was modest. It was to exemplify the devotional life of the Church and to expound Catholic teaching in a way that would attract the attention of the educated classes. The second example is from China also. Over Station XMHA the Catholic Radio League of Shanghai began in 1937 to broadcast the Mass on Sundays and on the major feasts of the year. A second weekly hour was spent in discussing on the air topics which might interest the general public. The first year's discussions centered on aspects of Catholic doctrine difficult for Protestants and pagans to understand; then came a series on the Christian philosophy of life, and another on the social Encyclicals. The Columban fathers collaborated with the Jesuits in making this program a success. An interesting thing is that despite the war the Shanghai broadcasts have not been interrupted. However, a new project that was about to be launched in 1942—a weekly broadcast in the Shanghai dialect—was temporarily abandoned on account of the chaotic conditions. The Philippines furnish the third example. The Chesterton Evidence Guild of the Ateneo de Manila was able to obtain a radio hour twice weekly from 1939 to 1941. Cast predominantly in a dramatic form, the programs were of two types, the one informational and inspirational, the other frankly controversial. Most of the programs were printed in excellent

[61] Cf. reference in note 59.

format and distributed to Catholic study clubs as Catholic Hour Pamphlets. The tone of the controversial broadcasts was as fearless as the topics themselves. Some of the titles were: Article XIII, Section 5; Tolerant Masons; Church Lands, 3/20 of 1%; Partyless Democracy; Fifth Columnists; The Masonic Secret; 12,000,000 Dupes!

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TOPICS FOR "ACADEMY" DISCUSSION

1. The educational apostolate in reference to the purpose of the missions.
2. The three periods of missionary education: prior to 1850; after 1850 to 1939; after World War II (the *future* role of education).
3. Papal pronouncements on education in the missions *versus* problems of the educational apostolate—money, teachers, pagan-Christian groupings, strategy of Protestants, results in terms of conversions.
4. The special issue of higher education in the missions—e.g. a discussion of the opinions of H. E. Celso Costantini, Joseph Schmidlin, D.D., Father Pierre Charles, S.J.
5. Relation of the press, theatre, arts, radio and cinema to education and to the purpose of missions.
6. Will the press and the radio play a greater role in the future of the missions? The cinema?
7. Add to this study further statistics, illustrations, bibliography; select leaders in mission education, the press, etc. for biographical studies.

Study Outline

THE MISSIONS AND CULTURAL LIFE

1. *Briefly show how the Church endeavors to develop already existing cultures in missionary fields.*
2. *How does the Church prepare the pagan mind to accept Christianity and to advance in social living?*
3. *In his Encyclical on Christian Education of Youth, how does Pius XI make these three significant points: The Church's right to educate universally; the historical fact that the Church has exercised this right; and the purpose of the Church's function as educator?*
4. *How in fact, does mission education overcome the objection that in schools whose enrollment mainly comprises Pagans and Protestants it is impossible to give a thoroughly Catholic education?*
5. *Briefly outline the future role of education with regard to the missions and cultural life.*
6. *How does the actual and future status of Catholic mission education compare with the activities of Protestant missionaries?*
7. *Answer the objection: Education was overlooked in the missions up to the nineteenth century.*
8. *Show how the following types of schools have suited the requirements of different levels of society in bringing the Church's cultural action to bear more and more universally upon the peoples of the mission lands:*
   1) *Prayer Schools*
   2) *Primary Schools*
   3) *Vocational Schools*
   4) *Secondary and High Schools*
   5) *Catechists' Training Schools and Normal Schools*
   6) *Universities and Colleges.*

THE MISSIONS AND CULTURAL LIFE

Literature and the Press

1. Mention the names of Catholic publications and scholars interested in the Church's missionary enterprise.
2. Show how the press has become a vitally important instrument of the Missionary Church.
3. What forms of the written word must we include under the heading, "Literature and the Press."
4. Briefly compare the value of the press in the older missions of the Church with the press in the missions today.
5. Show the importance of other forms of cultural influence such as, religious drama, the indigenous arts and crafts, music, the motion picture and radio.

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"The work is known as that of the Little Flower Mission Circle. I think it is a pioneer work in our country and a most necessary work. It deals with the fostering of vocations among girls since we believe there is a much greater demand for vocations among girls than for priests.

"The fruit of this tree during the nineteen years has been over seven hundred vocations. And the tree is novel in this sense: that it has produced quite a variety of vocations for over one hundred different communities, so that now we have members not only in many parts of the United States but in the Pacific, in France, in England, and last but not least, in Ireland.

"How is this work carried on? Quite simply. As I said, it was rooted in prayer and in work. All members of the Circle offer up a daily decade of the beads to the Blessed Mother, the special patroness of vocations, and one Communion each month for more vocations in the Church.

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(From DISCUSSIONS ON VOCATIONS under the auspices of THE MISSIONARY UNION OF THE CLERGY. Remarks made by Rev. Joseph Strauss, C.SS.R. of the Immaculate Conception Church, 389 East 150th St., New York City.)